



২৪৩১, আচার্য প্রফুল্লচন্দ্র রোড,
কলিকাতা-৬ ০৩০

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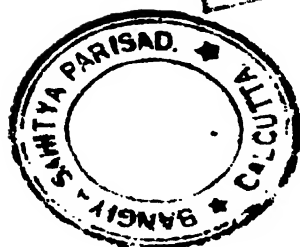
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(vol. II)

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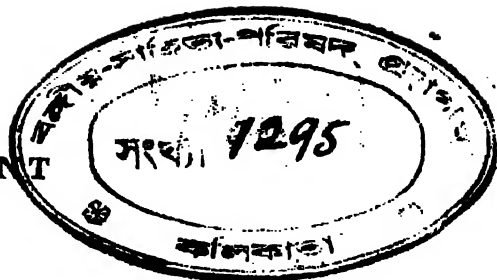


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ACCOUNT

OF THE



WRITINGS, RELIGION, AND MANNERS,

OF

THE HINDOOS:

INCLUDING

TRANSLATIONS FROM THEIR PRINCIPAL

IN FOUR VOLUMES.



By W. WARD.

VOLUME II.

RARE
Not to be issued.

SERAMPORE.

PRINTED AT THE MISSION PRESS.

1811.

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DESCRIPTION

OF THE

RELIGION, MANNERS, &c. of the HINDOOS.

CONTINUATION OF CHAPTER II.

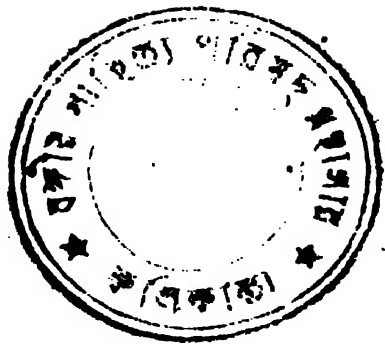
SECTION IV.

Of the Tūntrū Śhastrūs.

THE Tūntrū Śhastrūs are fabulously attributed by the Hindoos to conversations betwixt Shivū and Doorga, and are said to have been communicated by Narūdū to the moonees.

The learned tantrikūs give the following reasons why the tūntrū shastrūs have been written: Owing to the want of power in the people to fix the mind on religious duties,* the severe requirements and ceremonies of the vādūs could not be performed: in compassion to the people, therefore, the tūntrū shastrūs prescribe an easier way to

* That is, on duties which require great fixedness of mind, such as the various ūpāsāwas, dhyānū, &c.



heaven, viz. the receiving the initiating mūntrū from the gooroo,* by jūpū, pōōja, &c.

At present a number of the original tūntrūs, as well as compilations from them, are read in Bengal. Those who study these shastrūs are called tantrikū pūndits.

The following are the names of some of the tūntrūs :

Kalēē-tūntrū.	Lingū-tūntrū.
Tara-tūntrū.	Lingarchūnū-tūntrū.
Koolarnūvū.	Bhoirūvū-tūntrū.
Kalēē-koolū-sūrvūswū.	Bhoirūvēcē-tūntrū.
Kalēē-koolū-sūdbhavū.	Bhōōtū-damūrū-tūntrū.
Yōginēē-tūntrū.	Mūha-bhōōtū-damūrū.
Yōginēē-rhidūyū.	Damūrū-tūntrū.
Gūvakshū-tūntrū.	Mūha-bhoiruvū-tūntrū.
Varahēē-tūntrū.	Soumyū-tūntrū.
Sūnūt-koomarū-tūntrū.	Hū't'hūdēēpika-tūntrū.
Gōtūmēēyū-tūntrū.	Oodhamna-tūntrū.
Matrika-tūntrū.	Dākshinamna-tūntrū.
√Matrika-vādū-tūntrū.	Ootūramnayū-tūntrū.

* The Hindoos place great reliance on receiving the initiating mūntrū, (generally the name of a god) from their gooroo ; these mūntrūs are taken from the tūntrūs only.

Ooma-mūhāshwūrū-tūntrū.	Pōorvamnayū-tūntrū.
Chūndōgū-shōōlūpanec-tūntrū.	Pūshchimamayū-tūntrū.
Chūndāshwūrū-tūntrū.	Gūroorū-tūntrū.
Nēelū-tūntrū.	Atmū-tūntrū.
Mūha-nēelū-tūntrū.	Koivūlyū-tūntrū.
Vishwūsarū-tūntrū.	Nirvanū-tūntrū.
Gayūtrē-tūntrū.	Ūgūstyū-sūnghita.
Bhōōtūshooddhee-tūntrū.	Poorūshchūrūnūlāshū-tūntrū.
Vishwūsarōddharū-tūntrū.	Shūktee-sūngūmū-tūntrū.
Balavilasū-tūntrū.	Tarabhūktee-soodharnūvū-tūntrū.
Roodrū-jamūlū-tūntrū.	Vrihūdū-tūntrū.
Vishnoo-jamūlū.	Koulavūlee-tūntrū.
Brūmhū-jamūlū.	Vidyōtpūttee-tūntrū.
Shivū-jamūlū.	Vēerū-tūntū.
Vishnoo-dhūrmōtturū.	Koolōdishū-tūntrū.
Vūrnū-vilasū-tūntrū.	Sarūda-tūntrū.
Poorūshchurūnū-chūndrika.	Sarūda-tilūkū.
Tūntrū-Mūhōdūdhee.	Shūtchūkrū-bhādū.
Tūntrū-rūtnū.	Koolarchūnū-dēēpika.
Tripoorasarū-sūmoochchūyū.	Sarūsūmoochchūyū.
Shyamarchūnū-chūndrika.	Shyamashchūrjyū-vidhee.
Shaktū-krūmū.	Tara-rūhūsyū.
Shaktanūndū-tūrūnginēē.	Tarinēē-rūhūsyū-vrittee.
Tūttwanūndū-tūrūnginēē.	Tūntrū-sarū.

RELIGION, MANNERS, &c.

The subjects contained in these works will be seen, in some measure, on perusing the table of contents of the Tūntrū-Sarū.

The tūntrūs at present read in Bengal are of modern origin; yet their formulas, though different from those of the vādūs, have been almost universally adopted. This is principally owing to the little knowledge the bramhūns now have of the vādūs, and to the number of proselytes to the *chaktee dāvtūs*. The tūntrūs do not prescribe some of the voidikū ceremonies, and others they repeat in a modified form, with new formulas.

The real voidikūs (viz. those who adhere to the vādūs) despise the tūntrūs, as having led people from the practice of the vādūs, and as introducing some abominable practices.* In the west of Hindoo-

* A learned bramhūn, a follower of the vādūs, assures me, that he one day called upon another bramhūn, and found him sitting before his idol at worship having on dirty clothes, and with other marks of his not having bathed, &c. before worship. On entering into conversation, this bramhūn boasted that he had obtained an easier way to heaven than by the vādū ceremonies, according to which a person must suffer many deprivations, and perform many severe acts of devotion; but, by his becoming a follower of the tūntrūs he had found the way of pleasure; what was sin before became merit now. He drank spirits, cohabited with persons of low cast, &c. and these things were considered as so many advances towards that perfection taught in the tūntrūs.

At present there are a number of families in Calcutta, of different casts, bramhūns not excepted, the heads of which, at every Deorga festival, drink intoxicating spirits to the greatest excess. It is not uncommon for these persons to quarrel amongst themselves in the presence of the idol, to perform the ceremonies of worship in a state of intoxication, and some of them in this state drink of the Blood of the sacrifices. About twenty years ago, a bramhūn in Calcutta, in a fit of intoxication, became angry with the goddess Kalēē (a stone image

at'hanū the bramhūns more rigidly adhere to the rules of the vādūs, but in Bengal the great body of the bramhūns perform the ceremonies of their religion by the formulas both of the vādūs and the tūntrūs. These bramhūns are first initiated according to the method of the vādūs, but afterwards, whenever they please, they adopt the forms of the tūntrūs, without, however, renouncing the vādūs. They are desirous of taking as many recommendations with them into the other world as possible, and therefore they adopt the formulas of the tūntrūs as well as those of the vādūs, and promise themselves all the fruits arising from both systems.

Some persons wholly reject almost all ceremonies : having received the initiating mūntrū according to the tūntrūs, and performed for some time their daily ceremonies by the rules of these shastrūs, the next thing they attend to is what is called shaktabhishākū, viz.

of whom he had set up in his own compound) because she was naked, and would not put on the garment which he offered to her, and with a bamboo broke the image to pieces. When he became sober, he was in a state of distraction, and left his house for several days. After his return, he solicited in vain for the offerings for the image which he used to collect in the neighbourhood. The remains of the broken image are still to be seen on the spot where it was broken. I am informed, that a few years ago, at a place called Halishahūr, about twenty-eight miles from Calcutta, two Hindoos at a festival, in a state of intoxication, broke the image of Doorga to pieces, which they were worshipping in a temple on their own premises. These drunken worshippers fancied that the lion, an image of which is placed at the feet of Doorga, had bitten the goddess. and in attempting to punish the poor lion, they dashed out the goddesses brains. Sometimes a drunken bramhā goes, and, sitting down in the house of a shōōdrū, begins to eat of his food : all the bramhāns in the village are filled with alarm ; but as it is a drunken trick, the culprit is forgiven, and his cast is saved.

they are anointed as eminent disciples of what are called the shüktee dāvūtas, or goddesses. Some time after this, another ceremony is performed, by which such persons become what is called pōornabhishiktū. The tūntrūs teach, that if such persons follow the rules of the vādūs they will be guilty of sin. From this time they renounce the law of the shastrū, and become eminent saints, placed above all ceremonies, according to the tūntrūs, or demons, according to the rules of christian morality. They are guided by the work called pōornabhishākū-pūddhūtec, which allows them to be familiar with the wives of others, to drink spirits, &c.

The ceremonies called shaktabhishākū, pōornabhishākū, bhoirūvēc-chūkrū, shūtkūrmū, &c. are performed only in secret. It should be observed, that the writers of the tūntrūs pay the greatest regard to what is called shüktec, [nature or matter], which they consider as the principal power in the work of creation. This shüktec they call the female power. Hence it is a rule amongst them, never to abuse or injure a female; on the contrary, they make woman an object of worship. On certain occasions, for instance when the ceremony called bhoirūvēc-chūkrū is performed, they select a female, and dressing her in the most gaudy manner, place her on a seat, and perform those ceremonies before her which belong only to a goddess. She is fed with the meat and drink-offerings, amongst which



OF THE HINDOOS.

are spirituous liquors. After she has eaten and drank, her worshippers eat what she leaves. Amongst the Asiatics, for a man to eat the orts of a woman, is an act beyond measure disgraceful, yet on these occasions these persons are ready to eat what this female spits out of her mouth. The whole, as may be expected, terminates in the most abominable orgies.

The principal subjects embraced by the tūntrū shastrūs appear to be as under: 1. The necessary qualifications of a proper gooroo, and of his disciples. 2. Of receiving the mūntrū from the gooroo. 3. The forms of the mūntrūs used by those who follow the rules of the tūntrūs.* 4. Rules for offering bloody-sacrifices, for performing sūndhya, pōōja, hōmū, stūvū, poorūshchūrūnū, † jūpū, &c. 5. Rules for performing the different shadhūnūs.‡ 6. Method of bringing the

* Neither a woman nor a shōōdrū may read, hear, or receive the mūntrūs found in the vādūs, on pain of future misery; but these classes may use the mūntrūs of the tūntrūs. Shōōdrūs and women, as well as bramhūs, may constantly be seen at every landing place of the Ganges, performing their ablutions according to the formulas of the tūntrūs. They may go through most of the same ceremonies as the bramhūs, confining themselves to the forms of the tūntrūs; but in general the daily ceremonies of all casts are exceedingly abridged. It is common for a person in service to go out in the morning, and, after bathing in the common way, to return home, and while the rice, &c. are boiling, to perform, before a basin of the water of the Ganges, the ceremonies described in vol. 2, which he gets through in about an hour.

† Certain ceremonies performed at the time of an eclipse, or for a month together, or at other times, to obtain the favour of a person's guardian deity.

‡ Kinds of worship. See the next chapter.

RELIGION, MANNERS, &c.

Nayikas[•] under the power of the worshippers. 7. Rules for performing the ceremonies called Nyasū. 8. Method of performing the ceremonies called Bhōōtū-shooddhee, Shaktabhishākū, Pōornabhishākū, Bhoirūvēē-chūkrū, and Shūtkūrmū. Account of different kinds of malas;† and their uses in religious ceremonies. Account of the goddesses distinguished by the name of Mūha-vidya.‡

• These are female attendants on the gods and goddesses. ...

† Strings of beads, used in repeating the name of a god.

‡ There are a number of goddesses, whose names are distinguished by the title Mūha-vidya. The worship of these goddesses is particularly recommended in the tāttrū. Their names are given in the translation of the contents of the Tātrū-Sarā, which follows.

OF THE HINDOOS

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TRANSLATION

OF THE

Table of Contents of the Tüntrü-Sarü.

AMONG the tüntrü shastrü the work called the Tüntrü-Sarü is celebrated : as a specimen, therefore, of what may be expected to be found in this class of Hindoo writings, I give a table of contents of this work.

The marks of a true gooroo, or spiritual guide ; what are the faults by which a man is disqualified from becoming a gooroo ;* the qualifications of a proper disciple. If the gooroo commit sin, half of it will fall on the disciple, and if the disciple be guilty of faults, half of them fall on the gooroo ; the duties of a disciple towards his gooroo.*

By receiving the müntrü of Vishnoo, the disciple becomes a Voish-nüvü ;† of Shivü, he becomes a Shoivü ;‡ of a goddess, he becomes

* See the next chapter.

† A particular sect of Hindoos, worshippers of Vishnoo, who wear his mark on their foreheads. This mark is called the tiläkä.

‡ Another sect, worshippers of Shivü, and wearing his mark on their forehead.

a Shaktü ;* of Gūnāshū, a Ganūpūtyū ;† of Sōōryū, a Sourū.‡ Any one of these five mūntrūs may be received from a proper gooroo ; no son except the eldest can receive the initiating mūntrū from his father ; nor can any one receive the mūntrū from his grand-father, or his brother, nor from a bramhūn of an inferior order to himself, nor from the friend of his enemy.

He who does not receive an initiating mūntrū will go to the hell of darkness ; no one is to have dealings with such a person, or go forward with any religious service if he have had the misfortune to see his face after it was begun. If he do go forward with the ceremony, he will obtain no fruit. Many other ways are mentioned in which such a person will suffer for not receiving the initiating mūntrū from a gooroo.§

The moment a disciple receives the mūntrū, that very moment all his sins are obliterated, and he will obtain the fruit of all his religious actions ; if he have even killed a bramhūn, a cow, or drank

* Another sect, distinguished by a particular tilākū, worshippers of female deities.

† In Bengal there are very few of this sect, though all the Hindoos worship Gūnāshū.

‡ There are also but few persons in Bengal who become Sourūs by receiving the mūntrū of Sōōryū (the sun.)

§ Almost all the Hindoos receive the initiating mūntrū : those who do not, are despised by their countrymen. The lower orders scarcely perform any other daily ceremony, except bathing and repeating the name of their guardian deity, or the initiating mūntrū. The whole is performed in about fifteen minutes. Sometimes instead of bathing, they merely sprinkle themselves with the waters of the Ganges.

spirits, &c. and should he have lived in the practice of these sins for a million of births, they will all be removed the moment he receives the initiating müntrū. He will also obtain whatever he desires, and after death he will ascend to the heaven of the god whose müntrū he has received, and remain for ever there,* without the fear of future birth, possessing inconceivable happiness; by receiving the müntrū, his family also will be raised in honour, and he will possess as much merit as if he had performed the uśhwāmādhū sacrifice.

The person who refuses to receive the initiating müntrū will be subject to infinite evils; the rice he eats will be esteemed as dung; the water he drinks as urine; he can never obtain the fruits of the shraddhū whether he perform it, or it be performed for him by another. If he die without having received the müntrū, he will sink into hell, never to be restored to human birth.†

If a brūmhūcharēṣ,‡ or grihṣt'hū,§ or vanūprṣt'hū|| die without having received the müntrū, even such persons will sink into hell, and never be restored. If a person receive the müntrū from his father,

* In other shastrūs it is said, that whoever ascends to the heavens of the gods, will there enjoy only a temporary residence.

† Notwithstanding what is here said, the doctrine of endless punishment is not really a part of the Hindoo system. A people whose notions of the evil of sin are so superficial, could not be expected to promulgate a doctrine which marks sin as beyond measure sinful.

‡ A religious mendicant.

§ A householder, or secular person.

|| A hermit.

or from a vanūprist'hū, or a dūndēś,* whatever benefits arise from receiving the mūntru in other cases, all these will be lost in this, except the person take what is called a siddhū-mūntrū.† He may receive this siddhū-mūntrū from any one who can give it, without requiring that he should possess any particular qualifications. If a husband, however, give the siddhū-mūntrū to his wife, she must perform the prayūshchittū (expiation) for the offence, and renounce the mūntrū. If a person receive the siddhū-mūntrū from any improper person, he must perform the prayūshchittū, and renounce the mūntrū. If a person receive the initiating mūntrū from a woman, not a widow, or from his or her own mother, though a widow, the fruit is greater than when received from a man; if received from a mother, eight times the fruit will be obtained.

Next follow the mūntrūs lawful for a gooroo to give to shōōdrūs, and what mūntrūs may not be given to shōōdrūs; the punishment which both will incur if a gooroo give to a shōōdrū a mūntrū to which he has no right.

The mūntrū proper to be given with such and such names. The proper initiating mūntrūs for persons born under the different nūk-

* A religious devotee, to whom even the brahmūs prostrate themselves.

† A siddhū mūntrū is the mūntrū of Kalēś, Tara, Shōrābhēś, Bhooṇāśhwēś, Bhoirvēś, Dhōṇmā-vēś, Vāgūś, Matūngēś, or Kūmūś.

shāstrūs; the proper mūntrūs for persons born under the different signs of the zodiac. The mūntrūs proper to be given, according to the choice which a person makes among the gods, which shall be his istū dāvūta, [chosen god, or guardian deity], viz. if he seek riches, he takes the mūntrū of Gūnāshū; if relief from some disease, the mūntrū of Sōōryū; if he seek to be a great man, the mūntrū of Shivū: if absorption, the mūntrū of Vishnū; if all sorts of blessings, he takes the mūntrū of Vishnū; if he seek greatness, he receives the mūntrū called poorooshōttūmū;* if he seek riches, love, and religious merit, he receives the mūntrū of Shrēē-vidya; he who seeks knowledge, takes the mūntrū of Kalēē; he who seeks absorption, riches, love, or religious merit, takes the mūntrū of Bhoovūn-āshwūrēē; he who wishes to be a king,† takes the mūntrū of Nēelū-sūruswūtēē. Many other such directions are inserted in this part of the Tūntrū-Sarū.

The names of the goddesses called Siddhū-vidya;‡ the names of

* This is one of the names of Vishnū.

† Thus earthly honours, the pleasures of love, riches, &c. are the things to obtain which the cupidity of the Hindoo worshipper is excited even in his shastrūs; instead of producing in his mind an abhorrence of vice, and a contempt of the fading distinctions of the present state, these shastrūs actually lead him into the path of ruin.

‡ These goddesses are called Siddhū-vidya, to hold forth that they perfectly, and in the most easy manner, compleat the desires of their worshippers; and the mūntrūs of these goddesses are called siddhū mūntrūs, because they may be taken at any time, and from any person, and also because the fruits arising from them are thought to be greater than those of any other god or goddess.

the goddesses called Mūha-vidya ; the names of ten other goddesses of equal power with those called Siddhū-vidhyā and Mōha-vidyā.

The number of letters proper for a person's name, and "for the mūntrū he proposes to take, that there may not be too many nor too few in either ; if the letters in the person's name be less than those in the mūntrū, the mūntrū may be given ; if more, it may not.

At what lucky times a person may receive the initiating mūntrū ; what mūntrūs are to be received in the sourū months ; if the Gōpalū* mūntrū be received in the month Choitrū, the person will obtain strength, honour, and wisdom ; if the mūntrū of any other god be taken in this month, the receiver will be involved in great sorrow ; if any initiating mūntrū be taken in Voishakhū, the person will obtain jewels ; if the mūntrū of any god be received in Jyoist'hū, the receiver will die ; if in Asharhū, relations will die ; if in Asbwinū, the person will get jewels ; if in Kartikū or Ūgrūhayūnū, the mūntrū will be perfect ; † if in Poushū, an enemy will give sorrow ; if in Maghū, the person will be able to recollect things for a long time ; if in Phalagoonū, the person will obtain all his desires. A person may not take a mūntrū in a mūlū month. ‡

* Gōpalū is a name and form of Krishnū.

† That is, the guardian deity whose name is in this incantation, will be at the service of the worshipper.

‡ An intercalary month.

On what day of the week a person should take the müntrü, and on what day he should not take it: if on Sunday or Monday, he will reap great advantages; if on Tuesday, his life will be cut short; if on Wednesday, he will be prosperous; if on Thursday, he will be learned; if on Friday, he will be rich; if on Saturday, his honour will be destroyed.

On what days of the moon a person may receive the müntrü; which days will be prosperous and which adverse. In this manner rules are laid down for taking the müntrü during the periods called rashee,* nūksūtrü,† yōgū,‡ kūrūnū,§ and lūgnū.¶

Other times, when a person may receive the müntrü from the gooroo with good luck, and when with bad luck. If the gooroo, even on an unlucky day, choose to give the müntrü to a disciple, the disciple may with safety receive it, as the gooroo's favour takes away all the evil in the time.

With what fingers a person may perform jüpü; with what kind of mala it is proper to perform jüpü; the proportion of merit at-

* The twelve signs of the zodiac.

† The twenty-seven stellar mansions.

‡ In a lunar month there are twenty-seven other divisions of time called yōgū.

§ Another division of time.

¶ The time, from the beginning of the ascension of a sign of the zodiac above the horizon till it is completely risen. There are twelve in a day.

tached to different kinds of malas ; whether a person will obtain the fruits of his jüpü, if he neglect to count while performing it ; what things a person is allowed to use to assist his memory after he has counted to a certain number ; to what extent persons of such and such casts may count ; how many kinds of lawful malas there are ;* which kind of mala belongs to different Hindoos, as, the soivyüs, shaktüs, ganüpütyüs, voishnävüs, sourüs, &c. ; the ceremony called mala süngskarü, by which the mala is prepared for use ; if the mala tremble during the jüpü, the müntrü will not be perfect ; if it swing, the person performing jüpü will have much sorrow ; if it make a noise, sickness will follow ; if it fall out of the person's hand, every thing the person possesses will be destroyed ; if the thread upon which the beads are hung break, the person will die. At the close of the jüpü, the person is to hang up the mala in a lofty place, and make obeisance to it ; with this mala he must perform jüpü every day ; if he do not perform jüpü daily, the mala is said to be compelled to hold a fast, and the neglecter of the jüpü must go to hell ; if the husband be prevented from performing jüpü, his wife may do it for him.

* 1. Püdmü-vējü, a mala made of the seeds of the water-lily. 2. Roodrakshü, a mala made of the seeds of the roodrakshü tree. 3. Toolüser, a mala of the stalks of ocymum sanctum. 4. Shäkhü, a mala of pieces of shells. 5. Jēvü-pootrika, a mala of the seeds of a tree of this name. 6. Sphütikü, a mala of crystals. 7. Prüvalü, a mala of coral. 8. Swärnü, a golden mala. 9. Müha-shäkhü, a mala made of the upper bone of a human skull ; but it must not be the skull of a Müsüلمان, nor of a bramhän. Some of the shaktüs use these kinds of malas.

Account of the ceremony called poorūshchūrūnū; the different kinds of poorūshchūrūnū; what things may and may not be eaten* during the performance of any one of these poorūshchūrūnūs.

There are three kinds of jüpū, i. e. loud jüpū, whispering jüpū, and jüpū in the mind. Mūntrūs must be repeated in the mind; stūvū [praise] must be repeated with a loud voice.

The ceremony called kūlavūtēē-dēēksha, or receiving the mūntrū from the gooroo:† in this ceremony, first, the disciple must give sesamum, and a little gold, to any bramhūn, for the destruction of all sins since his birth; he must also give to his poorōhitū cloth, gold and silver ornaments, betel-nut, and a poita, repeating mūntrūs through his poorōhitū; he must next perform the nandēē-mookhū shraddhū, and give dūkshina; then, going to his gooroo, and sitting down before him, he must take rice, flowers, and dōōrva grass, and put them on the gooroo's right knee, repeating mūntrūs; next he must present to him cloth, ornaments, betel-nut, and a poita, repeating mūntrūs; afterwards perform sūngkūlpū;‡ then the gooroo must make the form of a water-lily on the floor, with paints of different colours; next on this

* The person performing this ceremony must not eat fish, flesh, rice boiled in shelling, fried rice, pease, &c.

† At the present day, this is one of the most important ceremonies in the Hindoo religion.

‡ That is, the person taking in a dish some sesamum, [tila] flowers, fruits, water, kooshū grass, &c. must repeat as follows, in Sūngskritū—"In such a month, at such an age of the moon, on such a lunar day, I [repeating his own name], for conducting such an affair to a happy issue, shall perform such a ceremony."

water-lily he must place a water-pot, putting in it a small branch of the mango tree ; the leaves, and the water-pot, must be painted red ; on the branch he must put a cocoa-nut ; then read a number of mūntrūs, for the purification of his body ; that the bhōdūt* may not destroy his offerings, he must repeat more mūntrūs ; then repeating mūntrūs he must take different offerings, and present them to the god whose mūntrū he is about to give to his disciple ; next the gooroo, calling the disciple, must make him sit at his left hand, while he gives him the mūntrū, which he repeats in his right ear (if a woman, in the left) ; the disciple, according to his ability, gives to the gooroo a present, called dūkshina ; afterwards he worships the feet of his gooroo, by presenting offerings to them, and repeating mūntrūs, as in the worship of a god ; next he takes a little water in the hollow of his hand, into which the gooroo dips the great toe of his right foot, which water the disciple very devoutly drinks, rubbing what remains on his hand upon his forehead : then washing his hand, and prostrating† himself before his gooroo's feet, the gooroo puts his foot on the disciple's head, after which the disci-

* Wandering ghosts.

† There are five kinds of obeisance among the Hindoos, viz. 1. ūstangū, in which the person prostrates himself, and makes eight parts of his body, viz. his knees, hands, temples, nose and chin, touch the ground ; 2. pūnchangū, in which the person makes his forehead, temples, and hands touch the ground ; 3. dāndavāt, simple prostration, in which the person causes his forehead to meet the ground ; 4. nūmūskarū, in which the person, bringing his joined hands open up to his forehead, causes his two thumbs to touch his forehead several times ; 5. ūbhivadūnū, in which the person, squatting down, touches the earth with his forehead. Besides these forms, there is a common one, in which the person raises his right hand (never his left) to or towards the forehead, gently bending the head. This last is the common form amongst shōōdrū, also used by bramhūns to their masters. Should a king be sitting with a bramhūn servant, and a shōōdrū come in, the shōōdrū would give the common sālam, with one hand, to the monarch, and with his joined hands would make the reverential nūmūskarū to the bramhūn.

ple rises, and a feast to the gooroo and other bramhūns concludes the ceremony. Accounts of several other dēekshas, or forms of receiving the mūntrū ; the duties of a disciple towards his gooroo from morning to night detailed ; forms of gayūtiēes peculiar to different gods.

The different kinds of nyaṣū* described, as ūngū-nyasū, kūraṅgū-nyasū,* pranāyamū,* matrika-nyasū, rishyadee-nyasū, shōrha-nyasū, vūrnū-nyasū, &c.

The merit attached to walking round the temples of Shivū, Door-ga, Siddhāshwūrēē, or any other god, or goddess, according to the number of the times of walking round.†

* Nyasū is a ceremony performed at the time of pōḍja, which consists of a number of curious, minute and almost undefinable motions with the hands and fingers, (while the person repeats mūntrūs,) such as touching the eyes, ears, shoulders, mouth, nose, head, breast, &c. doubling and twisting the hands, fingers, &c. This ceremony is thus described in the translation of the Ramayūnī, published under the patronage of the Asiatic Society and the Council of the College of Fort William: "The ūngū-nyasū is a repetition of formulas with the hand, in different positions, laid on different parts of the body, viz. the flat palm on the breast, the fingers on the flat palm on the mouth; the ends of the collected fingers on the fore part of the crown; the tip of the thumb on the hinder part of the crown, and the end of the fore and middle fingers, at the same time, on the corners of the eyes next the nose, (sometimes the fore and the fourth fingers are applied to the eyes, and the middle one to the top of the nose); and the applying of the back of the right hand to the palm of the left, first bringing it round with a circular motion; the kōraṅgu-nyasū, or the shutting of each hand with the thumb within the fingers, and afterwards with the thumb erect, applying it successively to each finger; after which the right hand is brought once round the left with a circular motion, and the back applied to the palm as before. The pranayama is done by successively drawing breath at one nostril and discharging it at the other, and by applying the fingers to the opposite nostril, reversing the order of right and left."

† This ceremony is still performed by the Hindoos, as an act of merit, for the doing of which the person is promised a place in the heaven of the god or goddess whose temple he thus walks round. At Benares the devout do it daily. If the circumambulator be a learned man, he repeats the praise of the god as he is walking, and bows to the image every time he arrives at the door of the temple. The ignorant merely walk round and make the bow. The right hand is always kept towards the object circumambulated.

The merit arising from drinking the water with which an image has been bathed ; or in which a bramhūn's foot has been dipped.

The evil consequences arising from not offering to some god the food which is to be eaten ;* as, if not offered, the food will be esteemed as ordure, and the water as urine.

Then follow the names of a number of gods and goddesses, with the particulars of their pōōja, stōvū, hōmū, kūvūchū, † jūpū, nyasū, &c.

Then follow an account of the shūvū-sādhūn ū, ‡ and of another ceremony, in which a person goes to a place where four roads meet, where he makes the shape of a man in the dust, repeating mūntrūs.

Another act of Hindoo holiness is then given, called ūstūdūyū, in which a person, after fasting the whole day, going to a secret place, sits down, at the time of the setting of the sun, and, fixing his mind on his guardian deity, performs jūpū till the rising sun, without moving from the spot, or speaking, or looking around him ; next the ceremony called oodūyastū is given, in which the jūpū is performed from the rising to the setting sun ; another ce-

* A conscientious Hindoo never begins to eat without first offering his food to his guardian deity, repeating mūntrūs.

† Kūvūchū is a kind of stōvū, or praise.

‡ A terrific ceremony, performed while sitting on a dead body, the particulars of which will be found in the next chapter.

remony of the same kind is called oodūyōdūyū, in which a person performs jūpū from the rising of the sun one day till its rise on the following day, and another similar ceremony is called ūstāstū, in which a person does the same from one sun set to another.* In each of these four ceremonies, pōja, hōmū, feasting bramhūns, &c. are included.

Next follows an account of the pōja offered to Gūroorū.†

A number of mūntrūs for removing the effects of poison, the bite of a snake, &c.‡

* The ceremony called ūstōdūyū is practised by a few of the present race of Hindoos; yet a greater number perform what is called oodūyāstū. Scarcely any perform the other two, viz. oodūyōdūyū, and ūstāstū. The Hindoos perform these ceremonies to obtain various blessings.

† The bird on which Vishnoo rides.

‡ Almost all the inhabitants of Bengal, whether Hindoos or Mīstīmāns, believe the efficacy of incantations [mūntrūs] for removing the effects of poison, especially the bite of snakes. Bengal abounds with snakes; some of them of the most venomous kinds, and instances of mortality arising from the bite of snakes are very common. One reason of the frequency of these accidents arises from the natives in general living in mud houses, and sleeping on the ground; some of the natives, however, sleep on bedsteads. To shew the reader how far the credulity of the natives extends, on this subject, I insert the following story: thousands of stories of the same kind are told and firmly believed amongst the Bengalese: A young man, the son of a rich Hindoo, was sleeping on a bedstead with his wife, whose hair hung down to the ground. In the night, a snake ascended from the ground by means of the woman's hair, and bit her husband. Waking from his sleep, he acquainted his wife, that he had been bitten by something. As is usual among the Bengalese, (by whatever thing they may be bitten), an ōjha, viz. a person skilled in incantments was called. He tried all his skill in vain. The person died. After his death, the parents did not burn the body, but made a float of plantain trees, and fastening the dead body upon it, let it swim down the stream, in hopes that some one, who, by reading mūntrūs, could raise from the dead those who had been bitten by snakes, might see the corpse, and bring it to life. The dead body of the young man had floated down the stream a day or two, when a young woman, who had come down to the river side with other women to fetch water, saw the body, and, knowing that the person had been bitten by a snake, she had the body brought to the side, assuring the other women that she could raise it from the dead. After it was brought to the side, she began the ceremony by repeating mūntrūs, scattering courrees, &c. One
of

The way in which Hūnoomanū's* image is to be made, and the method of performing Hūnoomanū's worship, jūpū, &c. &c.

Method of performing the pōdja, jūpū, mūntrū, hōmū, &c. &c. of the following gods and goddesses, viz. Matūngēē, Ootchistū-chandalinēē, † Dhōōmarvūtēē, Bhūdrū-kalēē, Ootchistū-gūnāshū, Dhūnūda, Shmūshshanū-kalēē, Vūgūla-mookēē, Pishachēē, Mūnjooghōshū, Tarinēē, Sūrūswūtēē, Katyayūnēē, Goṭīēē, Visha-lakshēē, Brūmhāshwūrēē, Indranēē, Mūha-kalēē, Jwala-malinēē, Shmūshanū-bhoirūvēē, Raj-mookhēē, Mritūsūnjcēvūnēē, and Chamoṇda,

A mūntrū for removing difficulties in child-bearing.

A mūntrū, by which persons going into a house to commit adul-

of the kources fell into the hole of a snake, which happened, indeed, to be the hole in which was the very snake that had bitten the young man. The kource, in short, fell on the head of the snake, which, in consequence, ascending to the surface of the earth, began to creep round the dead body, but did not draw near it. The inchantress was aware that the body was not in the position that it had when bitten, and therefore she laid it on a bedstead which happened to be there, having belonged to some person whose body had been burnt. Still the snake circumambulated the dead body, but did not go to it. They used other contrivances to entice it to the body, but in vain. It was at length conjectured that this young man's wife was on the bed with him at the time he was bitten; the inchantress then went and laid herself down by the dead body, but still the snake did not go near the body. She at last spread her hair open, and the snake immediately ascended by her flowing hair; went to the wound, and sucked out the poison, when the young man arose, accompanied the inchantress home, and, after staying at her house two or three days, returned to his family,

* The black-faced monkey, which assisted Rām in his war with Rāvūḍ.

† The offerings which have been presented to some other god or goddess, are offered to this goddess; also the flowers, water, &c. which have been before used in worship are used in her pōdja. She eats the orts of the other gods.

tery, robbery,* or any thing in which they wish not to be discovered, prevent others from seeing them.

The mñtrūs for purifying, at the time of pōāja, the five āṅgūs, viz. the mind, the offerings, the body, the mñtrūs, and the place of pōāja; if a person go forward with his pōāja, without reading these mñtrūs, the fruit of his pōāja will be death.

If a worshipper perform jūpū according to the shastrū, the mñtrū will be complete, that is, he will obtain from his guardian deity whatever he desires, and he will have the proof of its being complete, viz. in a dream he will have discovered to him whatever he may have lost; his mind will be fixed in worship, &c. If his mñtrū be not complete, he will have this proof: in his dream he will see himself playing with, or having evil connexion with females; or he will dream of quarrelling with somebody, &c.; no mñtrū will be complete, unless a person first perform the pōorūshchūrñū; though a person perform jūpū ever so long, he will obtain no fruit, if he do not first repeat the mñtrū for rescuing the jūpū from the curse;† if there be any fault‡ in a mñtrū, by repeating it with some other mñtrū it becomes perfect.

* See page 317, vol. 1.

† Some mñtrūs having failed in efficacy in former instances, have been cursed by the disappointed worshippers. The celebrated gayātrīē lies under a curse.

‡ Some error may have crept into it.

The method of preparing the place for performing the hōmū pōōja;* if a person cannot make a koondū, (a hole) for the hōmū pōōja, he may perform the hōmū with success on a level place. There are four or five different methods of preparing places for the hōmū; the different kinds of koondūs proper for different gods, and the fruits to be derived from paying attention to the proper kind of koondū; the proper methods of performing hōmū to the different gods.

The six kinds of shūtkūrmū particularized, 1. shantee, i. e. the removal of sorrow, sickness, injuries, &c. by repeating mūntrūs, performing jūpū, pōōja, &c.—2. vūshēekūrūnū, i. e. the repeating mūntrūs, to reduce an enemy;—3. sūmmōhūnū, i. e. the depriving an enemy of all strength;—4. vidwāshūnū, i. e. separating intimate friends by reading mūntrūs;—5. ootchchatūnū, i. e. the driving an enemy to a distance by mūntrūs;—6. marūnū, i. e. killing a person by mūntrūs.

The proper methods of sitting when performing jūpū, pōōja, &c. as 1. pūdmasūnū, i. e. crossing the legs while sitting; 2. vēērasūnū, i. e. the drawing up the heels to the hip bone in sitting; 3. swūstikasūnū, i. e. the bringing the legs under the thighs while sitting.

The methods of performing stūvū, jūpū, pōōja, kūvūchū, &c. to different gods.

* Burnt-offering. See next chapter.

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The fruits to be derived from repeating all the names of those gods each of whom has a thousand names.*

The names of the sixty kinds of offerings that may be presented to the gods; what the fruit will be, when sixty kinds of offerings are presented; what the fruit will be, when ten or under are presented.

The fruit arising from performing jüpū with the fourteen kinds of roodrakshū malas; the service of what god is to be performed with such and such kinds of these malas; whether a person will obtain any reward by performing jüpū with any one of these malas, if he do not perform the mala sūngskarū.†

Account of the following ceremonies, 1. nityū, viz. that which is to be performed daily, or annually, or to the end of life, and the neglect of which is sin;—2. noimittikū, viz. those ceremonies which necessarily follow certain actions or periods;—3. kamyū.‡ If a person be unable to perform nityū-kūrmū, he must perform a prayshchittū.

The ceremonies connected with the worship paid to those gods

* Vishnop under all his forms, and most of what are called the shūktēe dāvūtas.

† Certain ceremonies by which the mala is consecrated to religious uses.

‡ Any ceremony performed for obtaining some particular and desired blessing.

who are classed with Vishnōo;• the ceremonies called moodra;† the names of the different moodras.

At the time of pōōja the voishnūvūs must purify twelve parts of the body and mind by repeating mūntrūs.

• The gods who are called pōcrooshā [male] dāvūtas.

† Certain motions with the hands and fingers, different from what is called nyasā, not in substance, but in the minute parts. These motions can scarcely be described; but they consist in laying the finger on the thumb, and the thumb on the finger; twisting the fingers and hand; placing the fingers one against another; holding up the first finger of the right hand; then the two first fingers; then the little finger; spreading the hands, &c. &c.

TRANSLATION

as

The Substance of the Work called Pēet'hū Mala.

VISHNOO, one day, said to Bhūgūvūtēē,* Thou art the giver of wisdom, thou art the fulness of wisdom, thou art the goddess. I pray thee communicate to me the knowledge of the Pēet'hū-St'hanūs,† and inform me what gods or goddesses are worshipped there.

Bhūgūvūtēē said to Vishnool, " Oh ! my child, thou art a true believer, therefore I will make thee acquainted with the pēet'hū-st'hanūs ; their gods and goddesses,‡ and something of the separate virtues of these places. -

* Bhūgūvūtēē was the daughter of Dūkshī, the son of Brūhma. Her name was Sītēē; she married Shivū. Dūkshū, quarrelling with Shivū, abused him before Sītēē, who was so much affected, that, by the power of yōgū she renounced life. Vishnool came, and scattered the members of her dead body all over the earth. By the efficacy of the ceremony called yōgū, the Hindoos believe that a person can cause the soul to quit the body, without violence, whenever he pleases.

† Or holy places, the resort of pilgrims.

‡ The gods of these places have one general name, viz. Bhoirūvū. Both a god and a goddess are worshipped at each of the pēet'hū-st'hanūs.

“On a former occasion, when I was invested with another body, the gods cut this body in pieces, and threw the members into different places of the earth : wherever any one of these my members fell, that place became a pēēt’hū-st’hanū.”

The writer then goes on to describe the different pēēt’hū-st’hanūs, or holy places :

Hingoola* is a pēēt’hū-st’hanū. In this place Sūtēē’s brains fell. The name of the male guardian deity of this place is Bhēēmū-lōchūnū and of the female Kōttūvēē.

Shūrkkūrarū is another pēēt’hū-st’hanū. In this place Sūtēē’s three eyes fell. The names of the guardian deities are Krōdhēēshū and

* After Ramū had destroyed Ravūnū, &c. the god Narādī advised him to return home by the way of Hingoola, as by visiting this holy place all his sins, committed in killing the rakshāsas, who were brāhmās, would be removed. Ramū followed this advice, and went thither with all his monkeys, bears, &c. but the goddess would not let them approach. She threw the food which she was eating, in lumps, at Ramū and his people, and thus kept them at bay. For seven days the war was prolonged, without victory declaring on either side. At last Narādī, seeing that the pride of Ramū was humbled, composed the difference; but only Ramū, Lāksh-mīnū, Sēēta, Hūnoomanū, and Vibhēeshūnū were permitted to approach the goddess. The goddess told Ramū, however, that all his army, sooner or later, having assumed human births, should have the benefit of an interview with her. To prove that this prophecy was true, the Hindoos affirm that there are now lying in this place, under an archway of rocks, two miles long, 2,000,000 of staffs, brought hither by pilgrims.

The Hindoos relate another story respecting this place: On a certain occasion, a dreadful quarrel arose betwixt Shivū and Dourgā, who reside here. When the quarrel arose Dourgā was cooking, and, in her rage, she broke the pot in which the rice was boiling. By the power of the goddess, each grain of rice became a stone (to sling at her husband, no doubt). Those pilgrims who go to Hingoola bring away from thence a necklace of stones, made in commemoration of this memorable event; and, as a mark of honour, to prove that they have visited this holy spot.

Mūhishmūrdinēē. Within the bounds of this pēēt'hū-st'hanū is another holy place, where the nose of Sūtēē fell. The deities worshipped here are Troiyūmvūkū and Sōonūnda.

Kashmēērū. Here the throat of Sūtēē fell. The names of the god and goddess are Trisūndhyāshwūrū and Mūhamaya.

Jwalamookhēē. The tongue of Sūtēē fell in this place. Oonmūttū-bhoirūvū is the name of the god, and Ūmvika the name of the goddess.

Jwalandhūrū. Here one of the goddess's breasts fell. Bhēēshū-nū and Tripoorū-malinēē are worshipped here.

Voidyūnat'hū. The heart of Sūtēē fell here. Voidyūnat'hū and Jūyūdoorga preside at this place.

Nāpalū. In this place the knees of the goddess fell. Kūpalcē and Mūhūmaya preside here.

Maṇūsū. Here the right hand of Sūtēē fell. Hūrū and Dakshayūnēē preside here.

Jūgūnnathū-kshātrū. The navel of Sūtēē fell in this place. Ūmū-roo and Vimūla are worshipped here.

* To accommodate pilgrims going to this place, Sookhū-māyū, a goldsmith who lately died at Calcutta, is said to have left 300,000 rupees to make a road from Shalika opposite Calcutta, to the temple of Jūgūnnathū. He is said to have left very large sums to other idolatrous purposes.

Gündükēē. This work does not say what member of Sūtēē fell in this place. Chūkrūpanēē and Gündükū-chündēē preside here.

Vahoola. Here the left hand of Sūtēē fell. The name of the god of this place is Bhēērookū, and of the goddess Vahoola.

Oojjūyūnēē. The elbows of the goddesses fell here.

Chüttūnū. The right arm of Sūtēē fell here. Chūndrū-shākhūrū and Bhūvanēē are worshipped here. Bhūgūvūtēē once declared that, in the kūlee-yoogū, she would dwell at this place rather than at any of the other holy places.

Tripoora. Sūtēē's right foot fell here. The god Tripooranūnū presides at this place.

Trisrōta. Here fell Sūtēē's left foot. Ūsoorū and Bhramūrēē preside here.

Kamūgiree. Here the secret parts of Sūtēē fell. Oomanūndū and Kamakhya are worshipped at this place.

Prūchūndū-chūndika, Matūngēē, Tripoora, Vūgūla, Kūmūla, and

Bhoovünāshēē. All these are names of different pēēt'hū-st'hanūs, and also of the gods who are worshipped here.

Prūyagū. Here the fingers of Sūtēē fell. The name of the goddess is Lālita.

Jūyūntēē. The thighs of Sūtēē fell here. Krūmūdēēshwūrū and Jūyūntēē preside in this place.

Kalēē-pēēt'hū.* Here the great toe of Sūtēē's right foot fell. Nū-koolāshū and Bhoovünāshēē are worshipped here.

Kūrūtōya. Here the other toes of Sūtēē's right foot fell.

Varanūshēē, (Kashēē, or Benares). Kalūbhōirūvū and Vishalaksmēē preside here.†

Mūnikūrnikā. Here Sūtēē's ear-ring fell.

* Kalēē-ghat, near Calcutta.

† One of the gods worshipped by the devout Hindoos at this place, and to whom a temple is dedicated is Tūbhandāshwūrū. This god was once a bramhūn, who dwelt at Benares. Having formed a criminal connection with the wife of a distiller, one night, to prevent discovery, she hid him in a large empty pan. Her husband accidentally poured upon him a quantity of boiling spirits, by which he died. To the eternal disgrace of the bramhūns, this adulterer, who died in a pan of spirituous liquors, was made a god, and he is now as devoutly worshipped as any of the gods at Benares.

Koorookshātrū. Here the right ankle of Sūtē fell. The goddess's name at this place is St'hanoo.

Shrēē-shoilū. Here the back part of Sūtē's neck fell. Sūmvūr-anündū and Mūhalūksmēē are worshipped here.

Kanchēē. Here the goddess's middle fell. Rooroo and Mūnigūrbha are worshipped at this place.

Kalūmadhūvū. Ūsitangū and Kalēē preside here. Whoever walks round the temple of Kalēē at this place will obtain the fruits of his initiating mūntrū.

Ramgirēē. Here another of the goddess's breasts fell. Chūndū and Shivanēē are worshipped here.

Sūnghūrakshū. In this place Sūtē's upper teeth fell. The goddess's name Narayūnēē.

Pūnchūsagūrū. Here the goddess's under teeth fell. The name of the goddess worshipped here is Varahēē.

Kūrūtōyatūtū. The god Vamūnū and the goddess Ūpūrnnā are worshipped here.

Shrēē-pūryvūtū. Soondūrū and Soondūrēē are worshipped at this place.

Vibhashūkū. The left ankle of the goddess fell here. The name of the goddess worshipped at this place is Kūpalinēē.

Prūbhasū. Here the under lip of Sūtēē fell. Vūkrūtoondū and Chūndrūbhaga are worshipped in this place.

Rāvūtū. The upper lip of the goddess fell here. Lūmvūkū and Ūvūntēē are the god and goddess.

Chivookū. The goddess's name is Bhramūrēē.

Gōdavūrēē-tēērū. Here the temples of Sūtēē fell. Dūndūpance and Vishwūmatrika are worshipped here.

Rūtnavūlēē. The right shoulder of the goddess fell in this place. The name of the god of this place is Koomarū.

Mit'hila. Here the left shoulder of Sūtēē fell. Mūhōdūyū and Ooma are worshipped at this place.

At the close, Bhūgūvūtēē says to Vishnoo—"O my son, I have now informed thee respecting these holy places, and their gods. If any person omit to worship these gods, though he repeat the name of god millions of times, he will reap no advantage. Thou must not communicate the knowledge of the pēthū-st'hanūs to the deceitful, to revilers, nor to the injurious, &c. but to pūndits, bramhūns, faithful believers," &c.

In another chapter the reader will find a particular account of all the holy places; the degree of celebrity which they have at the present day, and the different ceremonies practised there by the pilgrims.

Remarks on the Tūntrū Shastrūs.

THE reader will perceive, on perusing this account of the tūntrū shastrūs, that the principal subjects treated of in these works are, — 1. Receiving the initiatory mūntrū from the spiritual teacher ; 2. Repeating this mūntrū, [jūpū] as an act of religious merit, using strings of beads [malas] ; 3. Pōōja paid to the different gods, but particularly to a person's guardian deity ; 4. Visiting holy places.

These four ceremonies, and their appendages, with the addition of bathing in the Ganges, which is called a pouranikū ceremony, compose the substance of the present reigning superstition.

As a person passes along the streets and roads he is continually reminded of one or other of these ceremonies : Here sits a Hindoo in his shop, repeating the name of his guardian deity, or teaching it to his parrot ;—there goes another, with the mala in his hand, whispering his mūntrū, and counting his beads ;—there pass along half a dozen voiragēes, sūnyasēes, or other mendicants, making their journey to some holy place ;*—there goes a person, carrying a basket

* I lately saw a Hindoo going to Jūgūnnat'hū-kshātrū, making prostrations to Vishnoo all the way, as though he had been measuring the distance betwixt Vrindavūnū and Jūgūnnat'hū-kshātrū using his body as the measure. It is supposed to take two years and a half or three years to perform all these prostrations, thus covering with his body the whole length of the way betwixt these two holy places, not less than 1,400 miles distant

on his head, containing rice, sweetmeats, fruits, flowers, &c. an offering to his guardian deity ;—here comes a man with a chaplet of red flowers round his head, and a decapitated goat, or its head, thrown over his shoulders, having left the blood, &c. before the image of Kalēē, —and, [early in the morning] here comes a group of jaded wretches, having spent the night in boisterously singing filthy songs, and dancing in an indecent manner, before the image of Doorga. * Add to this, the villagers, men and women, coming dripping from the banks of the Ganges,—and the reader has a tolerable view of the Hindoo idolatry, as it stalks, every day, along the streets and roads, and as it may be recognized by any careless observer.

The worship paid to the siddhū-dāvtas includes almost all those practices of indecency and cruelty which prevail to such a shocking degree among the Hindoos. The vādūs and pooranūs place the drinking of spirits on an equality with the sins of killing bramhūns, cows, &c. The tūntrūs encourage this practice, by introducing intoxicating spirits among the offerings made to the goddesses. The popularity of the present indecent and cruel rites paid to Kalēē is to be ascribed to the tūntrū shastrūs.

tant. The above devotee was a stout young man; nor did he seem to suffer at all from this exercise. At night these devotees, making a mark at the place to which their last prostration extended, may retire into a neighbouring village behind them, but they must not go to any place beyond the distance to which their prostrations extend. Sometimes a mendicant joins such a devotee, and waits upon him, under the idea that there will be much merit in assisting such a saint. The Hindoos suppose that Vishnū, when he looks down upon such a devotee, says, "Ah! — is this disciple suffering all this to shew his attachment to me! I will make him completely happy in my heaven (Vaiikoon'hū)." .

* The bloody offerings presented to Doorga, and the indecencies practised before her image, are pouranikū ceremonies.

SECTION V.

Of the Pooranüs.

THE pooranüs are the most popular of all the Hindoo writings, and have to this day an amazing influence upon the public manners throughout Hindoost'han. They are supposed, by some persons, to be as ancient as any of the Hindoo shastrüs, yet I should imagine the Hindoo system was in its zenith, rather than in its rise, when these books were written; their history must have advanced very considerably, otherwise it could not have supplied so many events as are here to be found, so magnified and embellished, indeed, by the luxuriant imagination of the Asiatic poets, as to lead the reader to suppose that he is walking on enchanted ground.

No doubt, there is much real history in the pooranüs; and, if it were possible to obtain any sober historical work among the numerous Hindoo writings, the real facts might be separated from the many fictions with which the pooranüs are filled. Till some such clue, however, can be obtained, I am surprized and sorry, that any person should attempt to illustrate authentic history, and even the

divine writings, from these works, which, in their present state, deserve no better name than entertaining romances.

So far as these books display Eastern manners and customs, they may happily serve to illustrate many parts of the Scriptures ; but it is surely highly unreasonable for christians to expect that similar doctrines to those of Divine Revelation, which is so markedly contrary to every species of idolatry,* should be found in one of the grossest systems of idolatry that was ever established ; and it is surely equally unreasonable to expect, that ancient geography should be illustrated by the writings of a people who have neither ships nor sailors ; who would lose cast by venturing across the borders of their own country, and who never, perhaps, translated a single book from a foreign language into their own.† The Hindoos themselves do not pretend to have obtained their knowledge of the situation of countries, rivers, mountains, ancient cities, &c. by the uncertain method of actual observation, but from the infallible source of supernatural illumination.

* " If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, or thy fathers ; namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth, even unto the other end of the earth ; thou shalt not consent unto him, nor hearken unto him ; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him : but thou shalt surely kill him ; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die ; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. And all Israel shall hear and fear, and shall do no more any such wickedness as this is among you." *Deut. xiii. 6, 7, 8, 9, 10, 11.* I quote this remarkable passage, not because I think the christian dispensation allows of punishing idolators with death, but to shew how marked is the divine abhorrence of this sin.

† A friend of mine has mentioned to me an exception or two to this.

The pooranūs were originally written in the Sūṅskritū language, but several of them, or, at least, parts of several, * have, at different periods, been translated into the Persian, Bengalee, Ooriya, Hindoost'hapee, Maihatta, Carnata, Toilingū, Gūjūratee, and other languages.

These poetic versions of the pooranūs into the popular languages of India have greatly contributed to disseminate a knowledge of their contents amongst all classes of the Hindoos; who read or hear them with the greatest avidity. The rich preserve embellished copies, and, as an act of great merit, the fruits of which they hope to reap in another world, they cause parts of them to be read in public assemblies, at their houses. Multitudes of well-dressed natives, of both sexes, assemble on these occasions, † and listen with rapture to the exploits of gods, kings, moonees, bramhūns, &c. as recorded in these works.

Particular parts of the pooranūs are selected, and rehearsed at what are called the yatras, ‡ accompanied by music and pantomimical representations. On these occasions whole villages assemble, and spend the greater part of a moon-light night in the open air, listening to the marvellous strains of Vādūvyasū, and to obscene di-

* The Ramayānū, Mūhabharātū, Shrēēbhagvātū, Ootkūl-khūndū, and Kashēē-khūndū.

† See the next chapter; article, reading the pooranūs.

‡ See the next chapter; article, yatra.

alogues betwixt Krishnū and Radha, Shivū and Doorga, Ramū and Sēēta, &c. &c.

In this manner, both among rich and poor, the contents of the pooranūs are widely diffused, and they have an effect upon the public manners of which a stranger, or superficial observer, can form but a very imperfect-idea. The public shews excepted, nothing tends so much as the pooranūs, to keep up the enthusiasm of the people in favour of the popular superstition.

The contents of these books, also contribute exceedingly to deprave the public morals. Many of the stories are insufferably disgusting, merely on account of their gross obscenity. I am afraid, lest some readers should think I have given too many of these stories, but in this I have been influenced only by the desire of giving a faithful delineation of the Hindoo idolatry.

I have been obliged to suppress much, because it was too gross to be written, and to clothe many things in a dress quite different from what they had in the original, in which, rather, they had no dress at all. From what this section contains, the reader may form a conjecture respecting what has been suppressed.

But to know the Hindoo idolatry, as it is, a person must wade through the filth of these thirty-six pooranūs, and other popular books

—he must read and hear the modern popular poems and songs ;—he must follow the bramhūn through his midnight orgies, before the image of Kalēē, and other goddesses, or he must accompany him to the nightly revels, the yatras, &c. and listen to the filthy dialogues which are rehearsed respecting Krishnū and the daughters of the milk-men ; or, he must watch him, at midnight, choaking, with the mud and water of the Ganges, a wealthy near relation,* while in the delirium of a fever ; or he must watch him, at the same hour, while he is murdering in secret an unfaithful wife,† or a supposed domestic enemy, burning the body before it is cold, and washing the blood from his hands in the sacred stream of the Ganges ; or he must look at the bramhūn, hurrying the trembling half dead widow round the funeral pile, and throwing her, like a log of wood, by the dead body of her husband, tying her, and then holding her down with bamboo levers, till the fire has deprived her of the power of getting up and running away.—After he has followed the bramhūn through all these horrors,

* Private murder is practised to a dreadful extent in Bengal, both among the Mōslmans and Hindoos : among the latter it is exceedingly facilitated, and detection prevented, by the practice of hurrying sick persons down to the side of the river, and burning them as soon as dead. Many anecdotes on this subject might be given : for the sake of illustration, I give the following : A few years ago a certain raja, who lived about a hundred miles from Calcutta, was sick. He sent for an English physician from Calcutta. By the time this gentleman arrived, his relations had brought the sick raja down to the river side, and in a short time, no doubt, would have killed him. The physician reproved them for their want of feeling, and ordered his patient to be carried to his house, where, in a few days, he recovered. Before the Doctor took leave, he requested the raja to give him the earliest information when he should hereafter be sick : the raja promised, and some time after, having a return of sickness, he sent for the English physician ; but, before he could arrive, his relations (as I am confidently assured) had dispatched him with the mud and water of the sacred stream.

† Instances of persons being secretly poisoned by their relations, are very numerous, especially in the houses of the rich, though detection is almost impossible. F

he will only have approached the threshold of this temple of Moloch, and he will begin to be convinced, that to know the Hindoo idolatry, AS IT IS, a man must become a Hindoo—rather, he must become a bramhūn, for a poor shōōdrū, by the very circumstances of his degradation, is kept back from many abominations which bramhūns alone are privileged to commit.

In every heathen country idolatry has given rise to the greatest impurity of manners. In the Holy Scriptures the ceremonies of idol worship are stigmatized as “abominable idolatries.” The Hindoo nation at this day, and these pooranūs, afford a striking proof that this testimony is the truth.

There are eighteen pooranūs and eighteen oopū-pooranūs. The pooranūs are attributed to Vadūvyasū, and the oopū-pooranūs to other moonees. The names of the pooranūs are—

- | | |
|------------------------|-------------------------------|
| 1. Brūmhū Pooranū. | 10. Brūmhū-voivūrttū Pooranū. |
| 2. Pūdmū Pooranū. | 11. Lingū Pooranū. |
| 3. Vishnoo Pooranū. | 12. Vūrahū Pooranū. |
| 4. Shivū Pooranū. | 13. Skūndū Pooranū. |
| 5. Bhagūvūtū. | 14. Vamūnū Pooranū. |
| 6. Bhūvishyūt Pooranū. | 15. Kōōrmū Pooranū. |
| 7. Narūdēyū Pooranū. | 16. Mūtsyū Pooranū. |
| 8. Markūndāyū Pooranū. | 17. Gūroorū Pooranū. |
| 9. Attrāyū Pooranū. | 18. Vayoo Pooranū. |

The following are the names of the Oopŭ-pooranŭs—

- | | |
|-----------------------------|--------------------------|
| 1. Sŭnŭtkoomarŏktŭ Pooranŭ. | 10. Brŭmhandŭ Pooranŭ. |
| 2. Nŭrŭsinghŭ Pooranŭ. | 11. Vŭroonŭ Pooranŭ. |
| 3. Bhŭvŭ Pooranŭ. | 12. Kalika Pooranŭ. |
| 4. Shivŭ Pooranŭ. | 13. Mŭhāshwŭrŭ Pooranŭ. |
| 5. Doorvasŭsŏktŭ Pooranŭ. | 14. Samvŭ Pooranŭ. |
| 6. Narŭdēcyŭ Pooranŭ. | 15. Sourŭ Pooranŭ. |
| 7. Kŭpilŭ Pooranŭ. | 16. Pŭrasŭrŏktŭ Pooranŭ. |
| 8. Vamŭnŭ Pooranŭ. | 17. Marēchŭ Pooranŭ. |
| 9. Ooshŭnŭsŏktŭ Pooranŭ. | 18. Bhargŭvŭ Pooranŭ. |

These thirty-six pooranŭs and oopŭ-pooranŭs, are not much read at present, in Bengal, two chapters of the Skŭndŭ Pooranŭ, called Kashēē-khŭndŭ and Ootkŭl-khŭndŭ, excepted. These two works relate to the sacred places, Benares, and the temple of Jŭgŭnnathŭ in Orissa. There are, however, three other works, which may be ranked among the pooranŭs, which are very much read by the Hindoos, and are frequently rehearsed in public before vast multitudes of spectators, viz. the Shrēēbhagŭvŭtŭ, the Ramayŭnŭ, and the Mŭhabharŭtŭ. Large accounts of these works are given in the succeeding pages, as well as a variety of anecdotes connected with the histories they contain. The doctrines of the popular superstition are displayed in the conduct of the heroes and heroines of these romances; and these rehearsals produce very powerful though the most pernicious effects on the minds of the spectators.

These pooranūs and oopūpooranūs contain, among many other things, remarks on the following subjects, viz.

Account of the creation, as, the name of the creator ; when the world was created ; who is the preserver ; and who the destroyer ; what things were first created ; how long the world will stand ; whether there will be a partial or total destruction of things ; of the one God ; is he visible or invisible ; what he does ; how he is to be worshipped by yōgū ; names of the different yōgūs, and the forms of these ceremonies ; whether the person performing yōgū will obtain God or not ; whether he will be absorbed in God, or go to an inferior heaven ; how many ūvūtarūs there are ; are these ūvūtarūs incarnations of the whole of God, or of only parts of God ; for what distinct purposes these ūvūtarūs originated ; in what places they took place ; how many kinds of sacrifices there are, as ūshwūmādhū,* nūrūmādhū,* gōmādhū,* &c. ; what kings performed these sacrifices ; whether a subject can perform them or not ; was the flesh of those horses, men, and cows, slain in sacrifice, eaten or not, and how many of these animals were slain at one sacrifice ; did those who ate the flesh of these sacrifices commit sin or not ; were these animals male or female ; what were the fruits of these sacrifices ; in what yoogū are these sacrifices to be performed ; can they be performed in the kūlee yoogū or not ; if these sacrifices cannot be performed in the kūlee yoogū, what other meritorious works may be performed instead of them ; what are the forms of doing these works of merit ;

* Sacrifices of horses, men, and cows.

did these works exist before the kŭlee yoogŭ; may a person give all his property in gifts to the gods or not; if he do, what reward will he get; what persons have done this;* in what yoogŭ were these gifts of a person's whole property or kingdom made; how much holiness is there and how much sin, in each yoogŭ; what Hindoos kings have reigned in the sŭtyŭ, trāta, dwapŭrŭ, and kŭlee yoogŭs; in what manner the kings of the three first yoogŭs reigned; whether they encouraged religion, or were guilty of neglecting it, and how things of this nature will be in the kŭlee yoogŭ; what kind of conduct will the bramhŭns pursue in the kŭlee yoogŭ; do the gods keep awake or sleep during the kŭlee yoogŭ;† the reason why Yoodhist'hirŭ went to war; who conquered; how many lives were lost;‡ how long Yoodhist'hirŭ's family reigned; who brought Gŭnga from heaven; how many years tŭpŭsya were spent to bring Gŭnga from heaven; who performed these tŭpŭsyas; why did Gŭnga come down from heaven; what did she on her journey to earth; who found-

* Hŭishchŭndrŭ, one of Ramŭ's predecessors, gave his whole kingdom to Vishwanitrŭ. See a note in the translation of the contents of the Shrĕebhag'vĕd.

† Some shastrŭs teach that the gods always sleep during the months asharĭ, shraav'atŭ, bhadrŭ, ashwinŭ, and kartikŭ; but the popular opinion is, that all the gods sleep during the whole of the kŭlee yoogŭ, and that when any thing is to be done for a worshipper, the latter must wake his god, by repeating a mŭitrŭ, or invocation.—1. Kings xviii.17. "He is a god, either he is talking, or he is pursuing, or he is in a journey, or per-adventure he sleepeth, and must be waked."

‡ The pouranikŭ account of the number of killed in this war, like all the reckonings of the Hindoos, extends to millions upon millions! In allusion to this war, the Hindoos, at present, when they give an account of a dreadful quarrel, describe it as a "kooroo-ksŭtŭrŭ," alluding to the place where the armies of Yoodhist'hirŭ and Dhooryŭdhŭnŭ fought.

ed the holy places Kashēē, Vrindavūnū, Ūyōdhya, Gūya, Prūyagū, Mūt'hoora, Hūridwarū, Hingoola, Jūgūnnat'hū-kshātrū, Sātoobūndū, Ramāshwūrū, &c. &c.; how long these places have existed; what are the fruits arising from worshipping at these places; to what gods are these different places dedicated; what is to be done on visiting these places; the geography of the earth; how many seas there are; how many divisions of the earth; in whose possession are the different parts of the earth; in these divisions of the earth is religion practised or not; the names of these divisions; the extent of the seas; the names of the different seas; who made the seas; how many gods are there; the department over which each god presides; how they obtained these different godships; how many worlds there are; the names of these worlds; with whom are the worlds peopled; how many heavens; their names; which are the best, the next best, and the inferior heavens; what degrees of holiness raise men to these heavens; what god presides in each of these heavens; how many hells there are; their names; for what sins do men go to such and such hells; what are the punishments in these hells; who is judge; who orders punishments; who inflicts punishments; of the casts; the duties of these casts; how many sects, or varieties of opinion and worship, according to the shastrūs; of which of these opinions or modes was each of the moonees; how many kinds of learning there are; the number of vādūs; how many shastrūs; their names;

* A certain King, in order to divide the earth among his seven sons, ascended his chariot, and described the bounds of each one's kingdom by the marks of his chariot wheels. The ruts of the wheels became seven seas surrounding the different kingdoms.

how did the moonees instruct their disciples in the different kinds of learning ; of past, present, and future events ; in what particular shastr̥s may the events of these periods be found ; the different ways of serving the gods, by which the different religious orders have arisen ; what animals may be offered in sacrifice to the gods ; what animals may be offered to particular female deities ; may the flesh of these sacrificed animals be eaten or not ; may women eat this flesh or not ; by abstaining from animal food, what degree of holiness does a person perform ; how many months does Vishnoo sleep in the course of the year ; the names of these months ; in allusion to this, what particular ceremonies are to be attended to ; how many pitrilōkus are there ; * Where do they dwell ; what particular ceremonies are to be performed on their account ; if these ceremonies are attended to, what good will be obtained by the performer ; if not attended to, what evil ; are father and mother to be esteemed more than a person's gooroo, or not ; if a person have made a gift to a god and afterwards withhold it, what sin will he commit ; in what way a gift is to be offered ; with whom a person may make friendship ; on what occasions a person may tell lies, and when he may not ; in what way a person is to behave towards his wife ; the duties of a wife towards her husband ; if a wife attend to religion, will the merit be her husband's, or her own ; if a husband do the same, will the wife share in the merit or not ; if a husband be guilty of sin, will the wife share in the punishment or not ; or if a wife be guilty of sin, will the husband

* People dwelling in one of the inferior heavens.

share in it or not ;* can a female, in a future birth, ever be born a male ;† after how many different births may a soul be permitted to take a human birth ; who first invented ardent spirits ; in what yoogŭ have ardent spirits been drank ; who have drank spirits ; after drinking them what did the drinkers do ; why, in the kŭlee yoogŭ, are people forbidden to be drunk ; in what way may a person drink spirits ; what lines of business may the four casts enter into ; may they take interest upon money ; and if they take interest, to what extent ; may a bramhŭn be punished with death ; if a king do thus punish him, to what place of torment will he go ; if a bramhŭn be beaten without fault, or a blow be aimed at him, what future punishment awaits the punisher, or the person who aimed a blow at him ; what punishments may magistrates inflict upon persons of the four casts ; in punishing according to law, does the king incur guilt or not ; how must the king hold courts of justice, and administer justice to his subjects ; can a bramhŭn become a servant ; if he do, will he commit sin or not ; have the gods been created gods, or have they raised themselves to the state of godship by their own works ; by what actions have any of them raised themselves to this eminence ; can the gods sink to men again or not ; is there sin and holiness in heaven or not, &c. &c. &c.

* The merits and demerits of husband and wife are equally divided between them, and their fruits extend to both in a future state ; as for instance, if a wife perform many meritorious works, and the husband die first, he will enjoy heaven as the fruit of his wife's good works ; and if the wife be guilty of many wicked actions, and the husband die first, he must go to hell for the sins of his wife. In the apprehensions of a Hindoo, therefore, marriage ought to be a very serious business.

† No—(say the Hindoo learned men)—nor a male become a female.

TRANSLATION

OF THE

Table of Contents of the Mūhabharūtū.

THE epic poem called the Mūhabharūtū* is comprised in eighteen chapters, containing 60,000 verses. It is said that Vādūvyasū, the supposed author, wrote a lack of verses in this work, but that the gods took to heaven 40,000 of them, at the commencement of the kūlee yoogū,† it not being proper that the things contained in these verses should be made known in this period. Similar stories are related respecting several pooranūs, as well as the Chūdēē, the Ramayūnū, &c. : the gods threw parts of these works into rivers, or took them up to heaven, that the sinners of the kūlee-yoogū might not see them.

The principal heroes of the Mūhabharūtū are king Dhritūrashtrū, Yoodhisht'hirū, Ūrjoonū, Bhēēmū, Nūkoolū, Sūhūdāvū, &c. Dhritūrashtrū was the son of Vādūvyasū, by the widow of a king of the

* Mūha signifies great. Bharūtū is the name of one of the ancestors of Yoodhisht'hirū.

† "The Mūhabharūtū," says a friend, "must have been written in the kūlee-yoogū, because it gives accounts of things after its commencement." There can be no doubt but this remark is correct; but the Hindoo pāndits will have it, that these are prophecies, and that the Mūhabharūtū is a work of the sūtyū-yoogū.

kshūtriya cast, named Chitrūvērjū. By a female of the name of Gandharī, Dhritrāshtrū had a hundred sons ; the name of the eldest was Dooryōdhunū. Pandoo, the younger brother of Dhritrāshtrū, was married to a female whose name was Kōontī, but he became the victim of a curse, that if he approached a woman he would die.

His widow, from her childhood, had been a great worshipper of Sōoryū, who was so pleased with the virgin's devotion, that he appeared to her, and gave her an incantation, the repeating of which would bring into her presence whatever god she fixed her mind upon. After receiving this incantation, she doubted its efficacy, and resolved to try it, fixing her mind on Sōoryū. The god appeared, and demanded the rights of a husband : the consequence was, the immediate birth of a son. The unfeeling mother put the infant in a pot, and let it float down the stream of a river. The child was afterwards taken up by the servants of a certain king, who gave it to Dhritrāshtrū ; he called its name Kūrnu. After this, Kōontī brought to her bed five different gods ; the first, the god Dhūrmū, who became the father of Yoodhisthirū ; the second, Indrū, whose son was Ūrjoonū ; the third, Yūmū, who gave birth to Bhēmū ; the fourth, Ūshwinī, whose son's name was Nūkoolū, and the fifth Kōomarū, who was the father of Sūhūdānu. For some time the family of Dhritrāshtrū and the sons of Kōontī lived together in harmony, but the latter were at length persuaded to go and live at Varānavatū. At this period Dhritrāshtrū had conceived the design of murdering Kōon-

tēē's five sons, who had obtained the name of the Pandūvūs. Vi-doorū, the son of Vādūvyasū by Koontēē's maid-servant, informs the Pandūvūs of their danger, who conceal themselves in a wilderness. • While here, Ūjjoonū is married to Drōpūdēē, the daughter of king Drōpūdū. Dhritūrashtrū is next reconciled to the Pandūvūs; sends for them, and divides his kingdom betwixt them and Shūlyū. The Pandūvūs present a sacrifice, when Dooryōdhūnū, according to the advice of his uncle Shūkoonee, plays with Yoodhist'hirū at the game of pashūkū, (dice) and wins from him his share of the kingdom. Having lost the kingdom, the Pandūvūs are compelled to agree to retire into the wilderness for twelve years, and to remain in complete secrecy the last of the twelve years. If they were discovered in this year, they were to stay in the wilderness twelve years more, in the same manner. The twelfth year they remain as hired servants in the house of king Viratū, at the close of which a quarrel takes place betwixt this king and Dhritūrashtrū, when the Pandūvūs enter Viratū's army, and do such acts of prowess that they can no longer remain hid. The war terminates in the subjection of Dhritūrashtrū, and in the Pandūvūs again obtaining the kingdom. Yoodhist'hirū possesses the kingdom for some time, acquires the name of the holy Yeodhist'hirū, and at length goes to heaven without dying.

The first chapter of this work contains—the history of Poushyū, a king; of Ootūnkū, a moonee; of Poulūnū, a doityū, including an account of Bhrigoo, a great moonee; of Astikū, a moonee, which in-

cludes an account of the rise of the nagūs, or serpents ; the birth of Gūroorū, the king of the birds, or the bird-god on which Vishnoo rides ; the churning of the kshēerū sea, or sea of milk ; the birth of the horse Oochchoishrūva, which Indrū obtained at the sūrpū-yūgnū performed by Janūmājūyū ;* the race of king Yoodhist'hirū ; the births of many different kings ; the births of many vēērūs, or heroes ; the birth of Vyasūdāvū ;† account of the incarnations of Yoodhist'hirū and his brothers, that is, from what gods these incarnate persons sprung ;‡ the rise of the doityūs, danūvūs, yūkshūs, nāgūs, (serpents,) gūndhūrvūs, the birds, and many others ; the birth of Kūnwū, a moonee, and his going to heaven ; the birth of king Bhēēshmū ; he forsakes his kingdom and becomes a brūmhūcharcē ; he keeps his word, and preserves his brother king Chitrangūdū ; after the death of Chitrangūdū, Bhēēshmū preserves, and places on the throne, his brother Vichitrūvēerjū ; the birth of Yūmū, in consequence of the curse of Ūnimāndūvyū, a moonee ;§ the births of Dhritūrash-

* See contents of the Shrēēbhagvātū.

† See particulars in a note, page 406, vol. 1.

‡ Through their excessive complaisance, almost all extraordinary events are ascribed by the Hindoos to incarnations of the deity : they say even to an European " Sahāvū dhūrmū ūvatarū," i. e. Sir, you are an incarnation of the god Dhūrmū (religion.)

§ When this moonee was a child of five years old, he put a straw into the tail of a locust, and let it fly again. When he was an old man, while employed in performing tūpūyā, he was taken up for thieving by the officers of justice, and, as he gave no answer on his trial, the king took it for granted that he was guilty, and ordered him to be impaled. After he had been impaled about four years, his body continued just the same, the flesh having undergone no change, and though he appeared perfectly insensible to human objects he was evidently alive. The king, when he saw this, was astonished beyond measure, and changed his mind, declaring that he was certainly some great moonee, some great tūpūwēē, greater than Brūmhū, &c. He then took him down, but he could not extract the wood upon which he had been spitted, and it broke in his body. The moonee was then

trū, and Pandoo ; the Pandūvūs go to Varūnavūtū ; the consultation of Dooryōdhūnū and his friends respecting the quarrel with the Pandūvūs ; Yoodhist'hirū and his friends enter a wilderness, where they meet a female rakshūsū, named Hirūmva ; this rakshūsē's brother is destroyed by Bhēēmū ; the birth of Ghūtōtkūchū, a rakshūsū ; the meeting of Vādūvyasū and the Pandūvūs ; agreeably to the command of Vādūvyasū, the Pandūvūs go to the house of a bramhūn at Akchūkra, and perform the work of servants, without making known their pedigree ; these servants kill a rakshūsū named Vūkū ; the astonishment of the villagers of Akchūkra at the death of this rakshūsū ; the births of Drōpūdēē, and her brother Dhrishtūdoomnū ; agreeably to the word of Vādūvyasū, the bramhūns of the above house go into the country called Pūnchalū,* to be present at Drōpūdēē's marriage ; at this time Ūrjoonū overcomes a gūndhūrvū named Ūngarū-vūrnū, and afterwards cultivates a friendship with him, from whom he obtains the histories of the moonees Vūshisht'hū and Ourvvū ; Ūrjoonū beats all the kshūtriyūs, in archery, none being able to hit the

but he could not extract the wood upon which he had been spitted, and it broke in his body. The moonee was then let go, and, after some time, his tūpāsya (meditation) was broken, though his mind had been so set upon his god, that impaling him for four years, and breaking the stake in his body, had not disturbed his intense devotion. After he awaked, he discovered what had been done to him, and he found out by dhyānū that he had suffered all this from the hands of Yāmī, for having run the straw into the locust when he was a child. He was dreadfully angry with Yāmī for such unrighteous judgment, to punish a person for a sin committed at five years old, and for such a sin to impale him for four years ! This was what he could not bear. He then caused Yāmī to assume human birth for a time, and Yāmī was born of a servant-girl belonging to Vādūvyasū's mother, and was called Vidūrū.

Now the administration of justice in the other world went on after Yāmī assumed human birth, this story does not say. What an excellent religion for a wicked man—the criminal can punish his judge !

* The Punjab.

mark except himself. He therefore obtains Drōpūdēē in marriage. After this, in the same place, Bhēmū and Ūrjoonū overcome Shūlyū and Kūrñū,* and also other kings who wished to obtain Drōpūdēē; Būlūramū and Krishnū, seeing the amazing power of these servants, began to think that they must be their friends the Pandūvūs, and, to solve their doubts, go to Bhargūvū, a modhee; the father of Drōpūdēē is full of sorrow that his daughter should have five husbands; Vādūvyasū explains to him, that as these five persons are merely five portions of the god Indiū, they may properly be called one; Drōpūdēē's marriage ceremony according to the form called doivū;† Dhritūrashtrū sends Vidoorū to bring the Pandūvūs; Vidoorū gets presents; sees Krishnū; Vidoorū resides at Khandūvū; half the kingdom divided between the Pandūvūs and Shūlyū; Narūdū gives directions at what times Drōpūdēē's five husbands shall dwell with her;

* This king was so famed for liberality that the Hindoos now, when they hear of a liberal person, say, "What's that to the liberality of king Kūrñū."

† The poorāṇs relate, that formerly when a king's daughter had not been married in childhood by the contract of her parents; and she was grown up to be old enough for marriage, she might solicit of her father to have what is called a sūyānvārā wedding, viz. a wedding in which the girl chooses her own husband. To enable her thus to choose, the king makes a great feast, and invites great multitudes of kings, &c. from amongst whom the girl chooses her husband. On this occasion, Drōpūdēē was married to five persons, viz. Yoodhist'hirū, Ūrjoonū, Bhēmū, Nākoolū and Sāth'idavū. The occasion of her having five husbands is thus related: Ūrjoonū at the feast, was victorious over all the combatants, and in consequence obtained the king's daughter. The victor, when he came home, told his mother that he had obtained something invaluable. The mother said, "Well, let it be divided among you five,"—thinking it was something to be eaten. As there is no going against the word of a mother, it was necessarily so, and Drōpūdēē was married to the five brothers, with whom she lived by turns, according to an agreement among themselves.

This is another remarkable proof, how infinitely far removed from the truth the Hindoo idea of religion is; Yoodhist'hirū, to this day, is universally spoken of as the holy Yoodhist'hirū, and yet he lost his kingdom by gaming, and he thus cohabited with his brother's wife.

tories of Soondū and Oopūsoondū, two űsoorū ; while Yoodhist'hirū
 was sitting with Drōpūdēē, a bramhūn came to ask Ūrjoonū to go
 and revenge him on a person who had stolen his cow ; the five bro-
 thers had made an agreement, that while one of them was with Drō-
 pūdēē, if any other of the brothers came, he, as a punishment of his
 fault, should go for twelve years to dwell in the wilderness ; at this
 time a bramhūn had sought for redress of Ūrjoonū ; he was unable
 to overcome this bramhūn's enemy without a weapon which was with
 Yoodhist'hiru ; Yoodhist'hirū was sitting with Drōpūdēē ; how could
 he go ? if he did not go, he would be guilty of a great sin, in not
 revenging the quarrel of a bramhūn ; he then ventured to go to
 Yoodhist'hirū, got the weapon, revenged the bramhūn, and, accord-
 ing to the agreement, went into the wilderness ; while in the wilder-
 ness, he met with a female named Oolopēē, the daughter of Kourū-
 vū, a nagū, or serpent, and became her paramour ; Ūrjoonū visits
 many holy places ; has a son born named Vūbhroovahūnū ; of the
 five űpsūras who were turned into turtles by the curse of a bramhūn
 whose tōpūsyā they had interrupted ; are delivered from their curse
 by meeting with Ūrjoonū ; Ūrjoonū meets with Krishnū at Dwarūka ;
 Ūrjoonū runs away with Soobhūdra, the sister of Krishnū ; Ūbhi-
 mūnnon born of Soobhūdra ; Drōpūdēē's five sons born, viz. Shūta-
 nēkū, Shrootūsanū, Piēētivindhū, &c. ; Krishnū and Ūrjoonū go out
 to play ; one of them obtain in combat a chūkrū, and a bow and
 arrow ; Ūrjoonū's burning the jungle called Khandūvū, and the pre-
 serving from the fire a danūvū, named Maya, and a serpent named

Tūkshūkū ;* Mündūpalū, a rishee, has a son born from a bird named Sharūngēē.

The second book : The meeting of the Pandūvūs ; the pride of Ūrjoonū at seeing such a splendid meeting of kings, &c. ; to correct his pride, Narūdū gives a description of the meetings of the gods called the Dūshū-digpalū ; † the commencement of the rajūsooyū sacrifice by the Pandūvūs ; the killing of king Jūrasūndhū by Bhēēmū ; Krishnū liberates the kings whom Jūrasūndhū had imprisoned in the hole of a mountain ; the Pandūvūs subdue all the kings who refuse to pay tribute ; the arrival of more kings to the sacrifice ; the giving the malas and the chūndūnū to the kings ; ‡ at the sight of the grandeur of the assembly, and preparations for the sacrifice, Dooryōdhūnū was mortified ; Bhēēmū ridicules him ; it was the rule among the kings at their meetings that no one should refuse a challenge ; to be revenged on the

* Ūrjoonū set fire to this jungle at the request of the god Ugnee, that he might eat the medicinal plants which were in the jungle, in order to cure him of a soreit which he had contracted in eating too much ghee. M'rooth, a king, had been offering ghee in the hōmū pōōja for twelve months, and this ghee had been pouring on the fire, day and night, in a stream as thick as an elephant's trunk, all this time, till poor Ugnee could digest no more. The burning of this jungle was the remedy, as Ugnee, by having the medicinal plants offered to him, got his appetite again.

† The Hindoos believe that the universe is surrounded and guarded by ten gods, called Dūshū-digpalū.

‡ On this occasion a quarrel arose between Krishnū and Shishoopalū, a king from the west, respecting the point of precedency, which Shishoopalū would not resign to Krishnū : "What," says he, "shall I be preceded by the son of a cow-keeper ; one who has eaten the rice of a cow-keeper ; who has led cows to pasture ; wandered about the fields ; been guilty of all manner of abominations," &c. In this way he poured abuse on Krishnū more than a hundred times. At last Krishnū was terribly angry, and cut off his head at one blow. This Shishoopalū was born with four arms. It was prophesied of him, that as soon as he saw the person by whose hands he should die, two of his arms would fall off. At the sight of Krishnū, at the meeting of the kings at this sacrifice, these hands immediately fell off.

Pandūvūs, Dooryōdhūnū challenges Yoodhist'hirū to play at pashūkū,* at which the former was very expert ; he beats Yoodhist'hirū ; Dhritūrashtrū perserves Drōpūdēē from Dooryōdhūnū.

The third book : Yoodhist'hirū having lost the kingdom, by playing at pashūkū, the family go into the forest, when all the people of the city follow them ; Yoodhist'hirū performs tūpūsyā to the god Sōōryū in order to obtain food, fruits, roots, and the protection of the bramhūns ; Dhritūrashtrū being angry with Vidoorū, for interceding in behalf of Yoodhist'hirū's family, drives him away from him ; Vidoorū goes to Yoodhist'hirū ; Dhritūrashtrū brings him back ; the joy of Kūrnū, one of the generals of Dhritūrashtrū's army, at being made acquainted with a plan to destroy the Pandūvūs ; Dhritūrashtrū makes known the plan for destroying the Pandūvūs ; Vādūvyasū, getting the knowledge of this, goes to persuade Dhritūrashtrū and Dooryōdhūnū to desist, and not to go into the wilderness ; account of Brūm-

* This game is commanded by the shastrū to be done on a particular day, when, if a person be successful, he will continue so through the year. Shivū and Doorga, it is said, once played at this game, when Doorga won. On the present occasion, Yoodhist'hirū, first, lost his kingdom ; then all the riches in his treasury ; then his four brothers ; then his wife Drōpūdēē. He then resolved to go and live in the wilderness : Drōpūdēē was next brought to be given up to Dooryōdhūnū, who ordered her to sit on his knee. She refused. He seized her by the clothes. She left her clothes in his hands ; but as often as he stript her, she was miraculously clothed again. At length Dhritūrashtrū, the father of Dooryōdhūnū, was so pleased with Drōpūdēē, that he told her to ask what she would, and he would grant it. She first asked for her husband's kingdom to be restored ; this was granted. She was told to ask another blessing. She then asked for the riches of his treasury ; and thus was encouraged to ask till all that Yoodhist'hirū had lost was restored. Yoodhist'hirū again encountered Shūkoonee at pashūkū, and again lost all. After this Drōpūdēē and her five husbands went to live in the jungle.

ha's cow Soorūbhēē;* the coming of Moitrāyū, a moonee, to see Dooryōdhūnū; he intercedes with the latter to bestow upon Yoodhist'hirū a small estate, that he may not be compelled to stay in the forest; Dooryōdhūnū gets angry; the moonee curses him and his brother Dhriśhtrū; Bhēēmū destroys a rakshūsū named Kirmēērū; Krishnū's family go into the Pūnchalū country to see Yoodhist'hirū, &c.; Krishnū is angry at hearing the account of Dooryōdhūnū's conduct towards Yoodhist'hirū, his friend; Drōpūdēē weeps before Krishnū, and relates to him their sufferings in the forest; Krishnū gives them hopes of relief; account of Krishnū's killing Shoubhū, a king; Krishnū brings Soobhūdra and her son to Dwarūka, his capital;† Dhritūdoomnū, the brother of Drōpūdēē, arrives in the forest, and out of pity takes his sister and her five children to his house; the Pandūvūs go into another forest called Dwoitū; here Yoodhist'hirū meets with Yūmū; Bhēēmū's interview with many kings in the wilderness; Vādūvyasū goes to see the Pandūvūs; he teaches Yoodhist'hirū a mūntrū by which a person may become successful in the game of paśhūkū; the Pandūvūs go into the Kamyūkū wilderness; Ūrjoonū goes to Indrū's heaven, to procure the weapons by which he hopes to destroy Dooryōdhūnū, &c. Ūrjoonū in his way meets with a fowler, (an incarnation of Shivū), and, joining him, they quarrel respecting who shall kill an ūsoorū whom they discover; Ūrjoonū meets with the gods called the Dūshūdigpalū; Ūrjoonū arrives at Indrū's heaven; gets the weapons; Dhritūrashtrū and Dooryōdhūnū's

* See account of Ramū in the chapter on the gods.
Dwarūka.

† Krishnū changed his capital from Mūl'hoora to

fears at hearing this news; Yoodhist'hirū obtains an interview with Vrihūdshwū, a moonee; Yoodhist'hirū weeps; the history of king Nūlū; an account of the excessive love betwixt Nūlū and his wife, so that they could not bear to be separated for the twinkling of an eye; Nūlū goes into the wilderness; his wife becomes perfectly indifferent towards him; a moonee, named Lōmūshū, comes from heaven to see Yoodhist'hirū; Ūrjoonū returns, and relates to his brother Yoodhist'hirū the account of his having obtained the weapons; Lōmūshū commences a pilgrimage; account of the benefits to be obtained by visiting the holy places; the fruit which Lōmūshū obtained from his pilgrimage; the pilgrimage of Narūdū and Poolūstyū; account of the magnificent sacrifice performed by king Gūyū; of the moonee Ūgūstyū; of his eating an ūsoorū named Vatapee; * Ūgūstyū goes to his wife for the purpose of obtaining a son; account of Rishyūshringū; † account of Pārūshooramū; the journey of the family of Krishnū to Prūbhasū, a holy place; account of Soukūnyū; ‡ at the sacrifice made

* See note in the table of contents of the Ramayānū.

† An account of this moonee's birth will be found in the table of contents of the Ramayānū.

‡ She was the daughter of Shāryateē, a king. One day the king took this daughter with him a hunting. They went into the wilderness, where was situated the hermitage of a moonee named Chyvinū. When they went to the moonee's hermitage, the king forbade his people to hurt any thing, for this was a great moonee. He placed his daughter, however, near the hut of the moonee, while they went into the forest a hunting. It must be noted, that the moonee had sat in one place so long that the white ants had eaten off all the flesh from his bones, and covered him with dirt. The king's daughter approached this living skeleton, and saw the eyes shining through the dirt, but did not know that they were eyes. She, therefore, got a stick and poked at one of them, by which the moonee was incensed, and brought a dreadful disease on the king and all his soldiers, by which they were prevented from easing nature. The king guessing that the moonee, incensed, had brought this upon them, enquired among his people, who all denied that they had done any thing to offend the moonee. The

by king Ūgūstyū, Chyvūnū, the moonee, treated Ūshwinēē and Koomarū with the juice of the sōmū grass ; by the favour of Ūshwinēē and Koomarū the body of Chyvūnū became resplendent ; account of Jūntoo, the son of king Sōmūkū ; by performing the sacrifice of a man (nūrū-yūgū), Sōmūkū obtained a hundred sons ; story of the kite and the pigeon ;* account of Ūstūvūkrū ; the quarrel betwixt

daughter said she had done nothing except ignorantly putting a bit of stick in his eye. The king, on hearing this, was greatly alarmed, and began to pay stāvā to the moonee, till the moonee, pleased, took away the evil he had brought upon them. As the king returned home, he gave this daughter to the moonee to serve him. She so pleased him, that he told her to ask a blessing. She said, what could she ask of him who had neither skin nor flesh on his bones ; who lived covered with earth, &c. ? The moonee, bringing two gods into his mind, named Ūshwinēē and Koomarū, the gods arrived, and, with the moonee, bathed in a pool, by which all the three became perfectly alike, with bodies like the gods. The moonee then told her to choose her husband out of the three. She perceived that the moonee's eyes twinkled, and those of the others did not, from which she knew that the moonee was a man, and that the others were gods. She therefore chose the moonee for her husband ; who, after marriage, ordered the god Vishwākūrma to make a palace for them, which in splendour should eclipse Umāravātēē, the heaven of Indrū. Here the moonee and his wife lived in splendour. On the king's coming to see his daughter, he found an astonishing change in her condition. When things had been explained to him, he was highly pleased ; and afterwards, through the moonee, his son-in-law, he performed a great sacrifice to obtain a son ; at the same time also the moonee performed another sacrifice to obtain a son for himself. On these occasions, an article called chīrōo, is made of rice, milk, and sugar, boiled. Over this many māntrūs are repeated, &c. and by the eating of this, women become with child. The wife of the king, imagining that the daughter's chīrōo was best, persuaded her to make an exchange. She did so, and the consequence was, the king had a son with the disposition of a kshātriyū, and the moonee's son was Yāmādhānuce, the father of Pārāshooramū, the great destroyer of the kshātriyūs, and who is said to have overthrown them twenty-one times.

* In order to try the degree of holiness in king Shivū, who was exceedingly famed for justice, Yāmū assumed the form of a pigeon, and Indrū that of a kite. The pigeon flew into the arms of the king, and claimed protection from the kite ; the kite claimed the pigeon as his lawful food. Hence the struggle in the mind of the king, who at length consented to be sawed in two, to satisfy the hunger of the kite, rather than abandon the pigeon, to whom he had promised protection. When they had sawed down to the nose, the kite declared who they were, viz. Yāmū and Indrū, and that they were satisfied, having seen to what extent the justice of the king extended.

Ūshtāvūkrū and Vūndēē, son of Vūroonū ;* Vūndēē overcome by Ūshtāvūkrū ; the latter recovers his father, who had been overcome in play, and thrown into the water, by Vūndēē, in order to be carried down to patalū ; account of Yūvūkrēētū, a moonee ; account of king Roibhyū ; account of the journey of the Pandūvūs to the mountain called Gūndhūmadūnū ; the Pandūvūs call at the Narayūnū ashrūmū ; from Gūndhūmadūnū they proceed to the mountain called Rūmyū ; they call at the ashrūmū called Vūdūrēē ; Drōpūdēē sends Bhēēmū to fetch some flowers from a pool in the wilderness called Kūdūlēē, where he meets with Hūnoomanū ;† the war of Bhēēmū with the dūkshūs and rakshūsūs who kept the pool ; Bhēēmū kills Jūta-soorū, a rakshūsū ; king Vrishūpūrvū pays a visit to the Pandūvūs ; the Pandūvūs visit the ashramū called Ashtisānū ; Bhēēmū comforts Drōpūdēē respecting their again obtaining the kingdom ; the Pandūvūs again visit the ashrūmū Vūdūrēē ; they engage in a fierce war with the rakshūsūs and yūkshūs ; they meet with Koovārū, the king

* This was a literary quarrel, to try which was the greatest pñdit. It took place at a great sacrifice made by Jūnākū. When Vūndēē had overcome all the bramhūs in dispute, he sent them down to patlī, to assist in a sacrifice which his father was making there, but which was stoppt, as all the bramhūs of patlī had come to Jūnākū's sacrifice.

† Hūnoomanū had a mind to try Bhēēmū's strength, as he was reputed to be so tremendous a giant. He therefore, making long his tail, threw it across the path. As the Hindoos never stride across a person's body or even shadow, Bhēēmū requested Hūnoomanū to take up his tail. He complained he was grown old and could not. At last Bhēēmū began to lift it out of his way ; he tried at the end, and then at the middle, but found, giant as he was, he could not lift this monkey's tail. Overcome with astonishment, he began to praise Hūnoomanū, and at length prevailed on him to promise that he would help the Pandūvūs in their expected war with Dūrjōdhīnū, &c. Hūnoomanū promised, that at a certain time of the engagement, he would make a noise, which should take away all the power of the enemy, and hence the Pandūvūs's party would be victorious.

of the yŭkshŭs, and conclude a peace with him ; Ūrjoonŭ, returning from hence, meets with his brothers ; Yoodhist'hirŭ destroys three persons, viz. Nivatŭkŭvŭchŭ, a danŭvŭ, and Kalŭkŭyŭ and Poulŭmŭ, two ŭsoorŭs ; Ūrjoonŭ shews to Yoodhist'hirŭ the weapons which he had just brought from heaven ; Narŭdŭ advises them not to use these heavenly weapons, but the common ones ; the Pandŭvŭs descend from the mountain Gŭndhŭmadŭnŭ ; Bhēēmŭ meets with a snake as large as a mountain, when the snake asks a question, and threatens to devour him unless he gives an answer ; Bhēēmŭ being unable to answer, the snake swallows him ; Yoodhist'hirŭ, hearing of this, overcomes the snake, and makes him vomit Bhēēmŭ up again ; the Pandŭvŭs go into the wilderness called Kamyŭkŭ ; in this wilderness Krishnŭ pays them a visit, as do also Narŭdŭ and Markŭndŭyŭ ; account of king Prit'hoo ; account of the Mŭtsyŭ incarnation ; Markŭndŭyŭ stays with the Pandŭvŭs on a visit ; he repeats to them the pooranŭs ; account of king Indrŭdoomnŭ ;* account of Dhoondhoomarŭ, a king ; account of Ūngira, a moonee ; conversation betwixt Sŭtyŭbhama, the wife of Krishnŭ, and Drŭpŭdēē ; journey of the Pandŭvŭs into the wilderness called Dwoitŭ ; Dooryŭdŭhŭnŭ, &c. go into the wilderness to a sport called Ghŭshŭ-yatra, when some gŭndhŭrvŭs seize Dooryŭdŭhŭnŭ, &c. and begin to carry them off ; the Pandŭvŭs go and recover them ; Yoodhist'hirŭ sees a deer in his

* This king first set up the image of Jŭgŭnnat'hŭ in Orissa.

sleep, which intreats him to go into some other forest, as his family had eaten up almost all the deer where they were; the Pandūvūs go into the wilderness called Kamyūkū; conversation respecting measures and corn; Bhōēmū rescues Drōpūdēē from the hands of Jū-yūdrūtū, a king, and beats him; here follows a long account of Rāmū, the same as in the Ramayūnū; account of Savitrēē, the god who presides over the gūyatrēē; Indrū, assuming the form of a bramhūn, goes to king Kūrnū, and begs a pair of invaluable earrings from him; in return, Indrū gave him a weapon that was certain to kill the person at whom it was aimed; of the power of friction, as it appears in rubbing two pieces of wood together; Dhūrmū pays a visit to his son Yoodhis'thirū; account of Vyasūdāvū.

The fourth book :—The Pandūvūs set off to the town of Viratū, the residence of king Viratū; on the road, in the place where the dead are burnt, they tie up their bows, arrows, spears, &c. like a dead body, and hang them in a tree;* they then consult how, in a city like this, they may be concealed from Dooryōdhūnū's spies; at length they agree to become servants to king Viratū; Yoodhis'thirū says, he will become gamester to the king, to play at pashūkū; Bhēmū resolves to become the king's cook; Nūkoolū says, he will become the

* According to their agreement with Dooryōdhūnū, they were to spend twelve years in the wilderness, and the last in a state of secrecy. Eleven years were expired, and they were now going into this town to spend the last year in secrecy. But they were afraid their arms might betray them; to prevent which, as well as to hinder them from being stolen, they tie them up as a dead body, knowing that in this case nobody would touch them.

king's horse-doctor ; Sūhūdāvū says, he will become a tender of cattle ; Ūrjoonū, in conformity to a curse that had been pronounced upon him by Rūmbha,* says, he will become an hermaphrodite, and teach the king's children to sing and dance ; Drōpūdēē says, she will be semstress to the queen ; they then take off their accustomed garments, and, one by one, go into the king's house, and hire themselves as servants in these different capacities ; after some time Kēēchūkū, the queen's brother, falls in love with Dōpūdēē, and invites her to his bed ; Drōpūdēē refuses, and tells him, that she is the wife of five gūndhūrvūs, who, if he were to compel her to such an act, would certainly come and kill him ; he professes to despise what either gods or gūndhūrvūs can do ; Drōpūdēē still refuses ; Kēēchūkū gets his sister, the queen, to try to persuade Drōpūdēē ; she still refuses ; he then gets his sister to send Drōpūdēē to a certain room for some food, where he lies in wait to seize her ; she escapes from him, and goes to a place where the king is sitting, and where her husbands are present ; she claims protection ; Bhēēmū is ready to get up to be revenged on Kēēchūkū, but Ūrjoonū prevents him by

* When Ūrjoonū went to heaven for the weapons, Indrī, to please him, sent to him Rūmbha, one of the courtezans. Attired in the richest manner, she proceeded to Ūrjoonū's residence. Ūrjoonū, instead of receiving her as his mistress, welcomed her as his mother, thus refusing her embraces. If a Hindoo call a woman mother, he binds himself by this to observe towards her the most inviolable chastity. Rūmbha being thus disappointed in her lustful expectations, cursed Ūrjoonū, and ordered him to become an hermaphrodite. Ūrjoonū expostulated with her, and asked her how he, being one of her posterity, could go to her? It seems that one of Ūrjoonū's ancestors, some lacks of years before, had gone to heaven on some business, and had been with Rūmbha, who now looked still as young as ever. Rūmbha relented at this expostulation, and ordered, that the curie should take place whenever he pleased, and that it should only continue one year, and that instead of its being for his injury it should be for his advantage.

telling him, that if they made themselves known they must again go into the forest for twelve years ; Drōpūdēē goes to Bhēēmū, and prays him to revenge her upon this fellow ; Bhēēmū soothes her, and begs her to be patient a little longer ; she declares, angrily, that she will be revenged, and that she had rather spend twelve more years in the wilderness than not have this wretch put to death. Bhēēmū then tells her to appear to comply with the desires of Kēēchūkū, and orders her to direct him to meet her in such a room ; she does this, and Kēēchūkū is wonderfully pleased ; he prepares a superb bed in this room, and looks with impatience for the arrival of night, when he shall gratify his unlawful desires with Drōpūdēē ; at night Bhēēmū goes into this room, and waits the arrival of Kēēchūkū ; on whose arrival he murders him, and retires ; in the morning it is noised about the city that the gūndhurvūs, Drōpūdēē's supposed husbands,* had descended from heaven and killed him ; in this way the Pandūvūs escape being detected ; those who were appointed to burn the body of Kēēchūkū, seek Drōpūdēē to burn her with the dead body ; Bhēēmū, in concealed dress, kills these persons ; Dooryōdhūnū sends messengers all over the country, to seek for the Pandūvūs, and to prevent their remaining concealed ; they seek in vain ; after the death of Kēēchūkū, who was mighty in war, Trigūrttū, a neighbouring king, informs Dooryōdhūnū, that Kēēchūkū, king Viratū's famous commander, was dead, and that as Viratū had an in-

* By the power of incantations women, the Hindoos believe, can bring the gūndhurvūs to their embraces. The latter assume the human form. The progeny are believed to be heroes or giants.

credible number of cattle, this was the time to go and plunder them. Trigūrttū goes, and begins to carry off the cattle from the north of Viratū's territories, and Viratū, in attempting to rescue them, is nearly made prisoner; Yoodhist'hirū whispers to Bhēmū they they must rescue the kine, or they would be discovered, and their affairs ruined; they go, and rescue the kine, and discomfit the enemy, bringing back the cattle. On the south, the army of Dooryōdhūnū approached to plunder the country; there Viratū's son was placed, but he ran away; Viratū was at his wit's end, as the army had not returned from the north; in the midst of this Drōpīdēē (the maid-servant) told the queen that the hermaphrodite (Ūrjoonū), who taught the children to dance, was very clever in driving the chariot in time of war, as she had heard when she was servant in the family of king Yoodhist'hirū; these words are mentioned to Ūrjoonū, who, out of fear, for some time, denies it, but at length confesses; he goes into the field against the army of Dooryōdhūnū, in which were the renowned warriors Shūlyū, Kūrñ, Dooryōdhūnū, &c.; the army of Dooryōdhūnū contained innumerable soldiers, all the sons of Kooroo; farther than the eye could stretch, they covered the whole country; seeing this immense multitude, Viratū's son again fled; Ūrjoonū followed, and dragged him back; again he fled; Ūrjoonū brought him back; the invading army, seeing that this charioteer (Ūrjoonū) possessed so much courage, that with a handful of people he thought of overcoming such a prodigious army, began to think that this must

be Ūrjoonū risen up from concealment ; some said it could not be he, for the twelve months he was to remain in obscurity were not expired ; others said it must be he ; others said, see if his twelve months to remain in concealment be expired or not ; on enquiry, it appeared that the time was expired ; then all concluded it must be Ūrjoonū ; they hesitated what to do ; Kūrñ said, Ūrjoonū had burnt the wilderness Khandūvū (80,000 miles long, or thereabouts) and prevented all the beasts from escaping ; that he had overcome Indrū himself, &c. &c. ; Dronacharjū said, what was the use of quarrelling among themselves ; they were come to fight, and they could not now run away ; besides, was it possible that such a prodigious army could be overcome by one man ; Ūrjoonū sent Viratū's son to the spot where they had hung up their weapons, at the entrance of the city, and told him that they were hung up in a tree where they burn the dead, tied up as a dead body ; Viratū's son hesitated at first, but at last went and brought them ; he, astonished at the boldness of Ūrjoonū, asked him who he was ? He said he was Ūrjoonū, " Ūrjoonū !" replied he, with astonishment ; and where is Yoodhist'hirū, Bhishmā, &c. ? Ūrjoonū told him that they were all in his father's house, in such and such situations ; but where was Drōpūdā ? She was there also. Ūrjoonū then began to fight, cutting off the hands of some, the feet of others, the arms of others, the heads of others, the noses of others ; the dead covered the whole plains, and rivers of blood flowed, so that the dogs and jackals swam in blood, and the birds of prey, sitting on the branches of trees, drank

blood from the stream. Ūrjoonū overcame them all, and came back in triumph; a marriage celebrated between Ūbhimūnyoo, the son of Ūrjoonū by his wife Soobhūdra, and king Viratū's daughter Ootūra.

The fifth chapter: Further account of the war betwixt the family of Yoodhist'hirū, and that of Dooryōdhūnū; the contending parties again prepare for war; Ūrjoonū and Dooryōdhūnū go to Krishnū on the same errand, viz. to engage him on their side; Krishnū is secretly inclined to the side of Yoodhist'hirū, but professes impartiality as a mediator; at length he tells the two parties that he will give his army* to one side, and himself to the other; Dooryōdhūnū chooses the army, and Ūrjoonū takes Krishnū; quarrel betwixt Ūrjoonū and Indrū respecting the burning of the Khandūvū wilderness, which belonged to Indrū. Ūrjoonū overcomes Indrū; Dhoomyū,† Yoodhist'hirū and Dooryōdhūnū's poqrōhitū, arrives at Yoodhist'hirū's; Shūlyū, who was going with his army to join Yoodhist'hirū, his uncle, having by mistake gone to the quarters of Dooryōdhūnū, and

* This army consisted of 19,683 chariots, 19,683 elephants, 59,049 cavalry and of foot soldiers 117,620. Total 246,035.

† This priest was sent to persuade Yoodhist'hirū and his brethren not to engage in war with Dooryōdhūnū. He urged, that nobody went from a throne to heaven; that the life of a hermit was far to be preferred to that of a king, and that by war friends, father, grandfather, uncle, &c. &c. would be destroyed. Yoodhist'hirū made no reply. Afterwards Dooryōdhūnū sent a counsellor named Sūnjāyū, who, on his return, reported that he found Krishnū at Yoodhist'hirū's in the greatest union with them. Krishnū and Ūrjoonū were sitting with Drōpādēē and Rookminēē; Krishnū's foot was in the lap of Drōpādēē, Ūrjoonū's wife, and Ūrjoonū's in Rookminēē's, the wife of Krishnū. From this circumstance, Sūnjāyū inferred that there was a perfect union betwixt Krishnū and the Pandūvū, and that therefore to engage in war with them, with Krishnū on their side, was great folly. It was the truest policy to engage their friendship.

being entertained there, is persuaded to join his forces to those of Dooryōdhūnū ; Shūlyū goes to see Yoodhist'hirū, and excuses himself for having joined Dooryōdhūnū ; the Pandūvūs send Dhoomyū, their poorōhitū, to Dooryōdhūnū ; he talks to Dhritūrashtrū, father to Dooryōdhūnū, who inclines greatly towards an accommodation with the Pandūvūs ; with this inclination he sends the counsellor Sānjyū to the Pandūvūs ; he finds the Pandūvūs preparing for war ; Dhritūrashtrū, hearing this, is unable to sleep ; Vidoorū encourages him and his relations ; Sānjyū reports what he saw at Yoodhist'hirū's ; Dhritūrashtrū is full of sorrow at hearing of Krishnū's union with the Pandūvūs ; a rishee, named Sānūtkoomarū, comforts him by a discourse on Brūmhu-gnanū ; Krishnū becomes mediator betwixt the two families, and for this purpose arrives at Hūstinapoorū ; Dooryōdhūnū refuses to listen to Krishnū's pacific proposal ; account of the marriage of Matūlee, a king ; Galūvū's tūpūsyā ; of the manner in which queen Vidoola governed her subjects ; Krishnū, hearing that Dooryōdhūnū and his council were forming plans for commencing the war, takes Kūrnū up into his chariot, and tries to shew him the disastrous consequences that would attend them ; Kūrnū refuses to hear ; Krishnū then reports to the Pandūvūs that Dooryōdhūnū, &c. refuse to hear of pacific measures, and that they must prepare for hostilities ; after consulting with Krishnū, the Pandūvūs begin to prepare their instruments of war ; the contending parties bring out their armies ; account of the number of the forces on both sides ; Dooryōdhūnū sends a messenger to the Pandūvūs

to know whether they would begin the action the next day ; number of the charioteers, horsemen, &c. ; conversation betwixt Būlūramū and Bhēēshmū respecting Ūmva, a king's daughter.

The sixth chapter : Account of the wooden bull made by Sūnjū-yū ;* the soldiers of Yoodhist'hirū become faint-hearted at the prospect of war ; many days and nights incessantly the two armies fight ; Ūrjoonū, wounded, becomes insensible ; on recovering his senses he begins to despair of success, and to be afflicted with the war ; Krishnū endeavours by many arguments to revive his courage ;† Bhēēshmū, Dooryōdhūnū's relation, makes dreadful havock among Yoodhist'hirū's troops ; seeing this, the wise and fearless Krishnū, descending from his chariot, taking a stick in his hand, runs to beat Bhēēshmū ; he then abuses Ūrjoonū for cowardice ; Ūrjoonū wounds Bhēēshmū, and throws him down from his chariot.‡

The seventh chapter : Drōnacharyū § appointed commander in

* Made, by direction of the shastrū, in imitation of the bull turned loose at the time of the shraddhū.

† It is highly probable, that the arguments here alluded to are the same as those detailed in the Bhāgū-vā-Gēēta.

‡ The Hindoos, among other divisions of the year, separate it into two parts, of six months each ; the one is called Dākshinayānū and the other Oottārayānū. It is very unlucky to die during the former period. When Bhēēshmū was wounded, he declared he would not die in the Dākshinayānū : he therefore continued two months in this state, with the arrows sticking all over his body ; and, as soon as the fortunate part of the year arrived, he died. At present, if any one die, as is supposed, happily, his friends, congratulate one another, and say, he died the death of Bhēēshmū.

§ This man had been the teacher of all the chief warriors in both the contending armies,

chief of Dooryōdhūnū's army ; Drōnacharyū, to please Dooryōdhūnū, craftily causes Yoodhist'hirū to make use of a bad weapon ; a number of mighty warriors drive Ūrjoonū from the field of battle ; Ūrjoonū destroys a king named Bhūgūdūtū, and the elephant* on which he rode ; Jūyūdrūt'hū and other mighty warriors destroy Ūbhimūnyoo, a son of Ūrjoonū's, about twelve years old ; on account of this circumstance, Ūrjoonū is filled with wrath, and destroys seven ūkshouhinēē† of the enemy, together with Jūyūdrūt'hū ; Bhēēmū and others, by Yoodhist'hirū's order, go into the enemy's army, seeking Ūrjoonū ; all the mighty men of valour in Dooryōdhūnū's army are destroyed by Ūrjoonū ; Ūlūmbooshū, Shrootayoo, Jūrasūndhū, Soumūdūttee, Viratū, Droopūdū, &c. mighty warriors, under Ūrjoonū, are destroyed ; also the son of Bhēēmū, Ghūtūtkūchū ; Drōnacharyū killed ; Ūshwūt'hama throws a weapon called Narayūn-astrū upon Ūrjoonū.

The eighth chapter: Kōrnū appoints king Shūlyū to be his charioteer ; Tripoor-asoorū slain ; Kōrnū and Shūlyū quarrel ;‡ Kōrnū

* This elephant could stride eight miles at once.

† Viz. 1,580,900 soldiers.

‡ This quarrel arose about the warlike prowess of Ūrjoonū ; Kōrnū against Ūrjoonū, and Shūlyū for him. The latter told Kōrnū that he was no more fit to be compared with Ūrjoonū, than the crow with the goose upon which Brūmha rides. On a certain occasion, as this goose was about to cross the seven dwēēpās, a crow resolved to accompany him ; the goose laughed at him for his temerity ; but the crow was full of his own ability, and set off, but soon began to fall. He called upon the goose to rescue him, who at length threw him on his back, and landed him by the side of the pool called Brūmha's Sārōv'irū. Here he was so dazzled by the pearls and precious stones, that he became blind, and on his return the goose was obliged to carry him back.

discharges his arrows so dreadfully at Yoodhist'hirū that he is nearly killed ; Yoodhist'hirū and Ūrjoonū are full of wrath against Kōrnū ; Bhēēmū destroys Dooshasūnū and drinks his blood ; Ūrjoonū destroys Kōrnū.

The ninth chapter : Shūlyū becomes commander in chief ; account of Koomaiū ; also of a ceremony called ūhishākū, and other ceremonies ; of fighting with chariots ; destruction of Dooryōdhūnū's army ; Shūlyū slain by Yoodhist'hirū ; Shūkoonee, a warrior, slain by Sūhūdāvū ; Dooryōdhūnū, with the remnant of his army, flee from Ūrjoonū, and hide themselves in a tank of water covered with weeds ; learning from a bird-catcher where Dooryōdhūnū was secreted, the Pandāvūs go and pour abuse on him till he, enraged, comes out of the water, and renews the battle ; Bhēēmū and Dooryōdhūnū engage in single combat with a weapon called gūda ; Dooryōdhūnū, seeing he must die, realizes in his mind as though the spot where he is fighting were one of the holy places, that he may have the benefit resulting from dying in a holy place ; Būlūramū repeats to him the fruits arising from all the holy places, especially from bathing in the Sūrūswūlēē ; a great fight with the weapon called gūda ; Bhēēmū, with the gūda, breaks the thigh of Dooryōdhūnū. †

* This is one of the thousand contrivances invented by the Hindoos to escape future punishment. Yet many who call themselves christians are equally superstitious : I am told that a number of christians of the Armenian church have taken up their residence at Jerusalem, thinking that they shall be more likely to get to heaven if they die in the holy city.

† In this Bhēēmū is said to have revenged himself upon Dooryōdhūnū for taking his wife Drōpūdēē on his knee.

The tenth chapter: The Pandūvūs, being victorious, return to their homes; Kritūvūrmū, Kripacharjyū, and Ūshwūt't'hama visit Dooryōdhūnū; they find him covered with blood, his thigh broken, &c.; Ūshwūt't'hama engages to Dooryōdhūnū that he will not put off his clothes till he has destroyed Dhrishtādoomnū, Drōpādē's brother, as well as the Pandūvūs and their army; these three persons depart into the wilderness, and sit under a tree, in which they perceive a crow destroying the young ones of an owl; this brings into the mind of Ūshwūt't'hama the death of his father Drōnacharjyū; he resolves to go and kill the Pandūvūs while they are asleep in their tents; as he approaches the tents he sees a terrific sight, a rakshūsū in the form of Shivū; he begins to pray to Shivū and to flatter him; he loses his fears; the three persons above-mentioned then enter the tents, and kill Dhrishtādoomnū and all the sons of Droopūdū; the rest of the Pandūvūs, through the favour of Krishnū, happen to be in another place, and in consequence escape; Yoodhisht'hīrū's coachman brings word to the Pandūvūs of these deaths; Droopūdū, inconsolable for his children, refuses food; Bhīshmū's anger is raised, and, taking a gūda, goes to slay Ūshwūt't'hama; the latter, dreadfully alarmed, lets fly an ever-destroying instrument called Brūmhastrū; Krishnū perceiving that by this instrument, given by Brūmha, the Pandūvūs must infallibly be destroyed, intercedes, and forbids this weapon to do them any harm; Ūjjoonū then takes a weapon and prevents the Brūmhastrū from doing any mischief; Ūjjoonū cuts off the head of

Ūshwütt'hama ; takes from his head a jewel, and comforts Drōpū-dēē by giving it to her.

The eleventh chapter : The Pandāvūs go to visit Dhritūrashtrū, who asks to take Bhēēmū in his arms, and embrace him ; being blind,* they put in his arms an iron image of Bhēēmū ;† he afterwards perceives his fault in thus trying to destroy Bhēēmū, and, overcome with grief, he becomes sick of the world, declaring it all delusion ; Vidoorū gives him good advice, and encourages him to indulge hope ; Dhritūrashtrū and his family go to the field of battle ; they weep over the slain ; Dhritūrashtrū's wife Gandharēē makes a mournful lamentation over her son Dooryōdbhūnū ; Dhritūrashtrū's anger and sorrow ; Vādūvyasū takes the wives and other relations of the slain, and points out to each person his dead relative ; description of the females who lost their relations in this war ; Krishnū comforts Gandharēē ; Dhritūrashtrū performs the funeral ceremonies for the soldiers who had been slain ; next he performs tūrpūnū for them ; Koontēē, the mother of Kūrnū, breaks out in praise of her son ;

* The Mūhabharatū relates, that Dhritūrashtrū was the son of Vādūvyasū by the widow of his younger brother. The story of the birth of this man is too indelicate to be inserted.

† Dhritūrashtrū was incensed at Bhēēmū for killing his son, and he sought this method of revenge. Under pretence of honouring Bhēēmū, by embracing him (viz. inclosing him in his arms), he meant to squeeze him to death. Krishnū was aware of the old fellow's design, and persuaded them to put an iron image of Bhēēmū in his arms. They did so, and he squeeze the image to powder ; or, in other words, gave him " the fraternal hug." Infolding a person in the arms is at present practised by the Hindoos on meeting a friend who has been absent. According to several shastrūs, the parties thus meeting kissed each other. This appears to have been the practice of the Jews : G. n. xxix. 1). xxxiii. 4. xlviii. 10.

Vādūvyasū discourses on the duties of kings ; on complete emancipation ;* on duties towards the dead.

The twelfth chapter : Yoodhist'hirū contemplating the havoc of war, and the destruction of his relations, declaims against the world, and resolves to become a hermit ; Vādūvyasū recalls to his recollection the duties of the kshūtriyūs, as born to the work of kings ; this moonee, Krishnū, and the rishcees, by many modes of reasoning, shew Yoodhist'hirū the necessity of pursuing the work of governing, pleasant or unpleasant, and thus prevent his becoming a hermit.

The thirteenth chapter : Bhēēshmū, the son of Gūnga,† exhorts Yoodhist'hirū to continue in the kingdom, and not to become a

* This was done to comfort the survivors.

† The grand-father of Bērshmū was one day performing tūpāsyū by the side of Gūnga, when Gūnga fell in love with him, and proposed a union. To persuade him, she goes and sits upon his right knee. He tells her that the left knee was the proper place for the wife, and the right knee for the son ; that therefore she should not become his, but be united to his son. The name of this son was Santānoo, a king. After Santānoo and Gūnga had been together some time, she was about to leave him. He forbade her, and she consented to stay with him on condition that she might kill all the children that might arise from their union. He consented, and Gūnga declared that as soon as he forbade her to kill her children she would abandon him. As soon as the first child was born she threw it into the river, and so on to the seventh inclusive. As she was destroying the eighth, Santānoo forbade her, in consequence of which the child was saved, but she abandoned her paramour. The whole of this was to fulfil a curse. Near to Vishnoo eight gods stay, who go by one name, Ushātāv. soo. For some fault they were cursed of Vishnoo. After the curse they addressed Gūnga, praying her to contrive that they might quickly get rid of human birth, and ascend to heaven. She told them, that they should be born in her womb, and that she would kill them as soon as born, only the latest born, the eighth, should survive. According to this prediction, therefore, seven were destroyed, and the eighth, at the entreaty of Santānoo, was preserved : the name of this last was Bhēēshmū.

hermit; Yoodhist'hirū consents; of presenting gifts; the benefits of liberality; who are proper persons to whom gifts should be presented; the duties of the four casts; the future state of the person who has walked according to truth described; the praise of cows and bramhūns; account of the prevailing religious ceremonies of different parts of Hindoost'hanū; * Bhēēshmū goes to heaven. ‡

The fourteenth chapter: This chapter contains the histories of kings Sūmvūrttū and Mūrootū; also account of the method of managing kings' treasuries; the birth of king Pūrēekshitū; preservation of Pūrēekshitū's life by Krishnū; war betwixt Ūrjoonū and a number of kings' sons respecting the horse which Yoodhist'hirū had let go with the intention of making a sacrifice; ‡ account of the war betwixt Vūbhroovahūnū, the son of Chitrangūda, a female serpent, and Ūrjoonū, in which the latter nearly lost his life; account of the sacrifice at which Yūmū appeared in the form of an ichneumon. §

* In some provinces of Hindoost'han particular ceremonies are in greater estimation than in other provinces. In the upper provinces the saiv'yās abound: these are the devotees of Shivū; multitudes receive the m'itrū of Hūnoomanū [the black-faced monkey] who becomes these people's guardian deity. They consider Hūnoomanū as an incarnation of Shivū. In Gūjuratee the Hindoos are mostly the devotees of Kalēē. The people of Oorishya are most of them voishn'vūs, viz. worshippers of Vishnū. The shaktīs prevail most in Bengal, and in the Marhatta provinces: these are worshippers of Kalēē and the female deities.

† Bhēēshmū died childless, and of consequence, according to the shastrū, he ought to have gone to hell, but, being a very great devotee, he went to heaven, and to make up the deficiency of his having no son to perform tūrpūnū in his favour after death, all other Hindoos are commanded to perform tūrpūnū, once a year, in the name of Bhēēshmū.

‡ See article yūgnū in the next chapter.

§ Yūmū assumed this form in order to observe the extent of Yoodhist'hirū's religious zeal, &c.

The fifteenth chapter: Dhriturashtrū, forsaking his home, goes into the wilderness, with his mother, as a hermit; Vidoorū goes to comfort Dhritūrashtrū under the loss of his kingdom in the war with Yoodhist'hirū; Koontēē, the mother of Yoodhist'hirū, goes to comfort Dhritūrashtrū; some of the relations of Dhritūrashtrū, who had been killed in the war, appear to him, assuring him they inhabited such and such palaces in such and such heavens; that they were perfectly happy, &c. and that this world was all vanity; Dhritūrashtrū, seeing his relations, and hearing all these things, is comforted; through the favour of the rishees, Dhritūrashtrū ascends to heaven, accompanied by his mother; Vidoorū, taking refuge in religion (renouncing the world) goes to heaven; Sūnjūyū, Dhritūrashtrū's charioteer, goes to heaven; Yoodhist'hirū and Narūdū have an interview; Narūdū informs Yoodhist'hirū that the whole race of Krishnū will be destroyed.

The sixteenth chapter: Krishnū's race, being cursed by a brahmū, are destroyed; * Ūrjoonū goes to Dwarūka to see Krishnū, and

* The race of Krishnū increased to myriads, and, on account of their descent, were full of pride, doing all manner of violence and oppression. One day some of this family went near to a brahmū, while performing his religious ceremonies, and after insulting him in various ways, tied the head of a dhankee [a wooden instrument with which bricks are pounded, and rice separated from the husks,] round his neck. The enraged brahmū pronounced a curse upon them, that by this instrument the whole race should be utterly destroyed. Knowing that the curse of a brahmū must have its course, and that their whole family was involved; that the curse of men who could create, preserve, and destroy, was almost tremendous thing, they began to think how they might destroy the thing which was likely to be come the instrument of their destruction. They at length resolved to carry this log of wood to the salt sea, rub it to powder, and cast the powder into the sea: they did so, but afterwards, by drinking the water of this sea, they all perished, except Krishnū. Some time after, Krishnū went to this place, when a splinter of the wood entered his foot, and he also died.

finds him full of distress about his family ; Krishnū performs the shraddhū, &c. &c. for his father ; Ūrjoonū gathers all the remnant of Krishnū's family in Dwarūka into the palace ; the women of the palace die ; Ūrjoonū reflects upon all these disasters ; upon the decay of his own body, &c. and is filled with sorrow ; is out of humour with the world, and, going to Yoodhist'hirū, declares that he will renounce the world, and become a dūndēē.

The seventeenth chapter : The Pandūvūs, viz. Yoodhist'hirū, Ūrjoonū, Nūkoolū, Sūhūdāvū, and Bhēēmū, with Drōpūdēē, renouncing their kingdom, go the great way ;* as they proceed, Brūmhūpootrū, [the god of the river of that name], assuming the appearance of a bramhūn, meets them, to whom Yoodhist'hirū, &c. does great honour, and gives him all their weapons ; proceeding farther, Bhēēmū, Ūrjoonū, Sūhūdāvū, Nūkoolū, and Drōpūdēē fall down on the road, as they could proceed no further ;† Yoodhist'hirū forsakes them and goes forward.

The eighteenth chapter : A dog begins to follow Yoodhist'hirū ;‡ the chariot of Indrū meets Yoodhist'hirū ; the latter enquires whose chariot it is, and why it came ; on being informed by Indrū that he was come to take him to heaven, Yoodhist'hirū demands that the

* See page 427, vol. 1.

† On account of the excessive cold on the mountain Hēēmālūyū.

‡ Yāmū assumed this shape to prove the extent of Yoodhist'hirū's compassion. The dog, overtaking Yoodhist'hirū told him, he took sanctuary with him, and entreated to be taken with him to heaven.

dog should go with him to heaven, or that he himself would not go; Indrū remonstrates against this, and asks him if he had ever heard of such a thing as a dog's going to heaven; Yoodhist'hirū will not go without the dog, and Indrū resists the dog's going; Yoodhist'hirū is immovable, and will not proceed a step farther unless the dog is permitted to accompany him;* Yūmū renounces the form of the dog, and begins to praise Yoodhist'hirū; the latter ascends the chariot and arrives in heaven; the messengers of Yūmū take Yoodhist'hirū, and shew him different hells;† here he sees many of his relations who had been killed in the war; they begin to praise Yoo-

* It is a principle inculcated in different parts of the Hindoo shastrūs that a person taking refuge with another must never be abandoned. On one occasion the lascivious Krishnū heard, that a king named Dindēē possessed a horse, which every night assumed the form of a beautiful female. Krishnū asks for the horse. The king refuses, and takes refuge with Bhēemū, Krishnū's friend, who, sooner than abandon a person who had claimed his protection, resolves to break the ties of friendship with Krishnū, and go to war with him. A war commences, but is at length terminated by this horse assuming the shape of Kinnārēē, and ascending to heaven, the period of the curse under which she lay being expired.

† The reason why the holy Yoodhist'hirū was thus frightened by the sight of hell, before he enjoyed heaven, is thus told by the Hindoos: Drōnacharijyā was so mighty a warrior that the Pandūvās had no hopes of gaining the victory unless they cut him off; but he threw his arrows so quick that none of the warriors had any chance with him. What was to be done? Krishnū at length hit upon a contrivance worthy his immaculate character. Drōnacharijyā had a son named Ushwātt'hama, to whom he was much attached. Krishnū reflected, that if he could throw Drōnacharijyā off his guard, by filling his mind with sorrow, the enemy would be overthrown. He then causes it to be noised abroad through the army, that Ushwātt'hama, Drōnacharijyā's son, is killed. The father refuses to believe it; yet he declared that if Yoodhist'hirū should say it was true, he would believe it. Krishnū presses Yoodhist'hirū to tell this lie, as it would ensure success to their affairs; and, in cases of extremity, the shastrū had declared it lawful to employ falsehood. Yoodhist'hirū positively refuses, but was at length persuaded by the entreaties of Krishnū, Urjoon, &c. who told him the assertion would not be a lie, for an elephant of Dooryōdhānū's named Ushwātt'hama, had been killed in battle. Drōnacharijyā was so overcome when he was thus brought to believe the news, that Urjoon soon dispatched him; which completely changed the face of affairs. On account of this falsehood, Yoodhist'hirū, in going to heaven, was frightened by a sight of the torments of hell. Where did Krishnū, the father of this lie, go?

dhist'hirū, who is deeply affected by their sufferings; he departs from those parts, and in the heaven of Gūnga bathes in a river called Mūndakinēē;* where he renounces the human shape, and enters upon the enjoyment of the fruits of all his religious actions. •

* When Gūnga, through the merit of the tūpāya of king Bhūgirūṭū, was brought from heaven, the gods, conscious that their sins also wanted washing away, began to be uneasy, and petitioned Brūhma on the subject, who soothed them, by promising that Gūnga should stay in heaven, and descend to earth too. In consequence, the name of this goddess, in heaven, was Mūndakinēē, on earth Gūnga, and, descending with rapidity from Shiwā's bunch of matted hair [jūta], through the prayers of the nagās, she penetrated to patalā, where her name became Bhōgīvātēē. In heaven this goddess destroys all worldly affections; on earth, she removes sin and elevates to heaven, and in patalā she destroys the sorrows of the body.

TRANSLATION

OF THE

Table of Contents of the Ramayññ.

IMPERFECT copies of the Ramayññ are pretty numerous in Bengal. In some villages, which contain the houses of a number of bramhñns, twenty, fifteen, or ten such Sñngskritñ copies are to be found. In Bashñvñriya, Koomarhñttñ, Trivñnññ, Moula, Ũmvika, &c. from fifty to thirty such copies may be found. In Shantipoorñ, Nñdñññ, and Valee, as many as a hundred. In one hundred villages, containing farmers only, a single copy will not be found.

The price of a copy of the Ramayññ is twenty-four or thirty rupees. Numbers of mistakes occur in all the copies. The incorrectness of these copies is to be attributed to the circumstance of their being written for gain, or to procure a livelihood.

With respect to the age of the copies of the Ramayññ, and other shastrñs, I am informed that there may be one or two books in these

parts two hundred years old. When a pūndit sees a copy one hundred years old, however, he expresses great surprize. The copies which are fifty years old are almost unintelligible. The way of fastening their books betwixt two boards, leaves the edges exposed to accidents, and when a book is once opened, the leaves are liable to be carried away by the wind: these things contribute to their destruction; but the rainy season is particularly destructive to Hindoo writings. The books of Europeans in this country are very apt to be destroyed by insects; but this is not the case with the books of the natives, the paper of which is stained on purpose to guard against the book-worm. The library of a very learned Hindoo may contain two hundred volumes; of an inferior pūndit one hundred, and of a common pūndit twenty or thirty. The common libraries consist of a few grammars, kavyūs, ūlūnkarūs, smrittees, naiyūs, tūntrūs, and pooranūs. It is said that the library of raja Nūvūkrishnū, of Calcutta, cost more than a lack of rupees.

The Hindoos give an incredible and ridiculous antiquity to all their shastrūs: this is partly owing, perhaps, to their disposition to swell and magnify every occurrence, especially the events of past times—a propensity common to all insulated nations, but especially the Eastern. At this day, a Hindoo never describes a circumstance as it took place. When he mentions bodily sufferings, he never thinks of using common terms; he gives them the name of hell torments. If a man possess a little land, he is complimented as a raja. If a Hindoo

give an account of a petty quarrel, he calls it a *kooroo-kshâtru*, alluding to the dreadful war betwixt *Yoodhist'hirũ* and *Dhritũrash-trũ*, in which, they say, many millions perished. If he describe a great fall of rain, he calls it the general deluge [*jũl-plavitũ*].* If the weather be uncommonly hot, he says, “*Ila!* it is as though the twelve suns had arisen!”† If the cold be intense, he says the place is like the mountain *Hẽmalũyũ*. If he wish to describe the fame of an ancient monarch, he compares him to *Brũmha*, of a modern king, he says his actions equal those of *Indrũ*. On a certain occasion, returning home on a boat, after a very strong flood tide had occurred, accompanied by that extraordinary phænomenon the bore, I heard one of the boatmen, while attempting to describe the force of the bore, which had thrown up a heavy stone on the side of the bank, compare it to *Hũnoomanũ's* carrying the mountains in his arms, and flinging them into the sea, in order to make what is called *Ramũ's* bridge, that is, the isthmus by which *Hindoost'han* and *Ceylon* are said to have been formerly joined.

After perusing the table of contents of the *Mũhabharũtũ*, the *Ramayũnũ*, and the *Shrẽebhagũvũtũ*, the reader will at once perceive, that these works are poetical histories‡ of three Hindoo kings, viz.

* The Hindoos believe that at the end of a *kũlpũ*, the world is destroyed by a general deluge.

† This alludes to an account in some of their shastrũs, that at the final end of the *kũlpũ* twelve suns will arise in one day, and the world will be burnt up.

‡ I do not think the writers intended to inform, but merely to please, their readers; notwithstanding which, however, these works, no doubt, contain some outlines of true history.

Yoodhist'hirū, Ramū,* and Krishnū, accompanied by descriptions of events connected with these histories. The priority, and real antiquity, of these events, I pretend not to determine, but I conceive a moderate degree of antiquity should be allowed them. The Hindoo pūndits place Ramū at the close of the trāta yoogū, and Krishnū and Yoodhist'hirū at the commencement of the kūlee-yoogū. It is not improbable but that Ramū did precede Krishnū some years, and that the latter king and Yoodhisht'hirū lived at one time. Here, however, a serious obstacle occurs : the Hindoo pūndits affirm that Yoodhisht'hirū's was a universal monarchy. Was then Krishnū, after destroying Kūngsū, and sitting on the throne of Mūt'hoora, tributary to Yoodhist'hirū?

The Hindoo learned men thus account for the origin of the Ramayūnū : At a consultation of the gods they resolved, that as Ramū was to be incarnate in the trāta-yoogū, for the destruction of Ravūnū, a rakshūsū king, and an afflicter of mankind, Narūdū, the dāvū-rishee, should be sent to a moonee of the name of Valmēē-kee, to communicate to him the future events of Ramū's history, which he should be instructed to write.

In the Bengalee translation of the Ramayūnū, by Krittivasū, the following very curious story occurs, respecting the name of the original writer of this poem, Valmēēkee.

Sixty thousand years before Valmēēkee wrote, Vishnoo said one day to Lūkshmēē, Hereafter I shall be born, and take the name of Ramū. He then shewed to Lūkshmēē the form, &c. which he would assume, and the persons he should have in his train. Narayūnū, seeing this scene, went and told Shivū. Shivū said, "Yes, this will happen; Ramū will be born; destroy Ravūnū; and, by the efficacy of his name, be the saviour of sinners; but 60,000 years have yet to come before this takes place."* Brūmha said, "How will the name of Ramū have such power?" Shivū said, "Do you and Narūdū go down to the earth, where you will meet a man named Rūtnakūrū. He is the greatest of sinners, but by repeating the name of Ramū he will become holy."

They went as two sūnyasēēs, and entered a wilderness, where Rūtnakūrū subsisted, with his family, as a robber and murderer. Immediately on Rūtnakūrū's seeing them, he resolved upon their murder; but when he was about to strike them dead, his weapon, by the power of Brūmha, fell out of his hands, and, from the conversation of Brūmha, he was convinced of his wickedness. He was exhorted to repeat the name of Ramū to remove his sin. With some difficulty, he at length pronounced it, when he immediately became a new man. Brūmha told him to go and perform tūpūsyā to Ramū, and he would obtain deliverance from all his past sins. Brūmha, departing, promised to see him again.

* This, of course, is a fiction to increase the antiquity of the poem.

Rūtnakūrū began to perform tūpūsyā, and persevered, standing in one place till the white-ants* had raised the earth all round him, and completely covered him. In this state they had eaten all his flesh, and left nothing but the bones. When Brūmha returned, 60,000 years after, he found him in this state: yet Rūtnakūrū was still able to repeat Ramū, Ramū, Ramū. Knowing by this that it must be Rūtnakūrū, Brūmha directed Indrū to cause a shower of rain to fall on the ant-hill which inclosed Rūtnakūrū. All the dirt being thus cleared away, Brūmha caused the flesh to return upon the bones, when Rūtnakūrū began to worship Brūmha. The latter told him, that his name should now be changed to Valmēēkee, in allusion to the mound of earth which had been raised round him by the white-ants. The Sāṅskritī name for these insects is vūlmēēkū.

According to the direction of the gods, Narūdū went to Valnēē-kee; communicated to him the whole future history of Ramū, and directed him to write it in verse. Valmēēkce obeyed the command of Narūdū, and called his work the Ramayūnū. It was comprised in 24,000 verses.

The substance of the history of Ramū, which I here insert that the table of contents may be better understood, is as follows:

In the trāta-yoogū lived a king of the name of Dūshūrūt'hū, the

* Termites.

father of Ramū. His capital was Ūyōdyū. Ramū's mother's name was Koushūlya. Besides Koushūlya, Dūshūrūt'hū had two other chief wives,* the name of one was Kākoiyēē, who gave birth to Bhūrūtū; the name of the other Soomitra; who had two sons, Lūkshmūnū and Shūtrūghnū. About the age of fifteen, Ramū was married to Sēeta, the daughter of king Jūnūkū.

Respecting the birth of this woman, the following story is current among the Hindoos:

One day Narūdū set off on a visit to Ravūnū; he played on his flute, and danced as he went, singing the praises of Ravūnū, who received him with great pleasure, and with all the ceremonies due to his rank. Being seated, &c. Ravūnū asked him, why he neglected the praise of Brūmha, Vishnoo, Shivū, &c. in order to honour him? Narūdū said, he had formerly served these gods, but now he saw that all this was vain, and that he (Ravūnū) was all; that he could create, save, and destroy, &c. &c. Ravūnū was very much pleased with this flattery, and asked Narūdū, in a very respectful manner, the particular intention of his visit. Narūdū declared that he was very anxious about one thing:—What is that? said Ravūnū. "I perceive," said Narūdū, "that you are lord of the three worlds; that you can do whatever you please; but still you must die; you have not overcome Yūmū; and what are all other things if you must

* In all, Dūshūrūt'hū had three hundred and fifty wives.

die?" Ravünü affected to treat this discourse lightly; and declared that he would go directly and fetch Yümü, or Vishnoo, or Brümha, or Shivü, by force, if he chose. Narüdü told him, that this was talking to no purpose, for that the hour of his death being come, Yümü would trip him up unawares, and he must go. Ravünü asked what remedy there was? Narüdü said, it was of no use to go and perform tūpūsyā; but if he would go and fill a külūsee [earthen pot] with the blood of the seven rishees, and bring it to him, he would contrive to make him immortal. Ravünü declared, that this was perfectly easy, and that he would immediately go and fetch it. He immediately assembles all his army, and sets off to the wilderness where the rishees were performing their tūpūsyā. The rishees enquired why Ravünü was come? Ravünü declared he was come to fight with them. They asked why? He said he wanted a külūsee of their blood. They asked him if this would satisfy him? He answered in the affirmative—when each one, pricking his little finger, a külūsee of blood was given, and Ravünü went his way. Not finding Narüdü at his house, he hung up the blood in the apartment of his wife Mündödūrēē, forbidding her to touch it, as it was poison; and, tired of waiting for Narüdü, he set off to fight with his enemies. In these wars he was made prisoner, and was confined a whole year. His wife made no doubt but he was dead; she therefore resolved to kill herself; and, as the poison remained hanging up in the külūsee, she took it and drank it up. Instead of dying, however, as she expected, she became immediately with child. While thinking of the dreadful con-

sequences of being found in this state, she heard that Ravūnū was approaching. She then took a chariot and fled to Mit'hila, where she was delivered of a child, which she buried in the earth. Though buried in the earth, the child survived, and when Jūnūkū, the king, was ploughing a field where he intended to perform a sacrifice, the child was found, and her name was called Sēēta, from the name of the furrow made by the plough-share. Hence Sēēta might be called the daughter of Ravūnū. Ravūnū, however, was not aware of this; yet for endeavouring to take her to his bed he fell under the displeasure of the gods, and was destroyed by Ramū.*

At one time Dūshūrūt'hū, being ill, was cherished with great affection by his wife Kākoiyēē; so that he promised her whatever blessing she would ask. On a future occasion, at the instigation of a deformed female slave whom Ramū had kicked for some fault, she asked that her son Bhūrūtū might reign, and that Ramū might be sent into the wilderness. The king reluctantly promised.

* When Ravūnū was become so powerful as to be a terror to the gods, the latter assembled in council to enquire what was to be done to avert the dreadful danger. Brāmha pacified them by relating the following story respecting himself. At the time that intoxicating spirits were first made, all the gods, īśanūṣ, gandhārvas, yūkshīs, kinnāras, &c. used to drink, and there was then no fault in tipping and even drunkenness, but one day Brāmha drank a little too much, and wanted to have unlawful intercourse with his daughter. The daughter was proof against all his attempts. However, for this lustful attempt he lost one of his five heads, in the following manner: one day in company Brāmha was boasting that he was as great a god as Shivī; Shivī hearing what Brāmha had been saying, inflamed with wrath, went and cut off one of Brāmha's heads. The latter made his representation to Doorga, who appeased him by this information, that Shivī had not cut off his head because he was greater than he, but because he (Brāmha) had been guilty of a greater crime in trying to seduce his daughter. Brāmha was satisfied with this answer; but he pronounced a curse on whatever god, gandhārvā, or āpsara should hereafter drink spirits.

After his marriage, Ramū returned to mount the throne, when his father told him of the promise he had made to Kākoiyēē, in favour of Bhūrūtū; Ramū readily submitted, and went into the wilderness, taking with him Lūkshmūnū and Sēeta; Dūshūrūt'hū soon died of grief for Ramū; after which a shoe of Ramū's was placed on the throne, Bhūrūtū declining to be king. When in the wilderness, Sōōrpūnūkha,* the sister of Ravūnū, arrived where Ramū was, and proposed marriage to Ramū. Ramū sent her to Lūkshmūnū, who sent her again to Ramū; and Ramū sending her again to Lūkshmūnū, the latter cut off her nose. She immediately fled to her two brothers named Khūrū and Dōōshūnū, who began to make war upon Ramū. Ramū destroyed them, and 14,000 rakshūsūs who were with them: Sōōrpūnūkha then went to Ravūnū, and told him all that happened.

Ravūnū went to another rakshūsū named Marēēchū, and requested him to assume the form of a deer, and go to the place where Ramū was; and that, while, Ramū was hunting him, he would, to be revenged, go and steal Sēeta. Marēēchū did so. Ramū pursued the deer, leaving Lūkshmūnū to take care of his wife. When Marēēchū, in the form of the deer, was wounded, he set up a loud cry like the voice of Ramū. Sēeta hearing this noise, desired Lūkshmūnū to go and see what had befallen Ramū. After much per-

* A name given to her on account of her having nails like a Hindoo fan for winnowing corn.

suasion he went; and while Sēēta was thus left alone, Ravūnū came and stole her away. Lūkshmūnū finding Ramū, they returned together, but on their arrival Sēēta could not be found. Ravūnū, in taking away Sēēta, met with a bird called Jūtayoo, of the vulture kind, and which had formerly been the friend of Dūshūrūt'hū, the father of Ramū. This bird had tried to deliver Sēēta by fighting with Ravūnū, but being unsuccessful, Sēēta told the bird to tell Ramū, if he saw him, that Ravūnū was carrying her away. Ramū in his search for Sēēta met with this bird, and heard from him the account of Sēēta. As soon as the bird had delivered this account, it died of the wounds it had received in fighting with Ravūnū.

Ramū, and his brother, now went forward, and met with a rakshūsū named Kūbūndhū, who, on seeing them, resolved to kill and eat them, but Ramū destroyed him. The rakshūsū immediately receiving another body, told Ramū that he had formerly lived near to Indrū, but had been cursed, and sent down to take the body of a rakshūsū.

He informed Ramū further, that two brothers, Soogrēēvū and Valēē, two monkies, were in a state of warfare, Valēē having stolen his brother's wife. Kūbūndhū advised Ramū to destroy Valēē, and to make friends with Soogrēēvū, by whose means he should obtain Sēēta. Ramū took this advice, and went to Soogrēēvū, who was at this time up-

on a mountain called Rishyūmookū. Soogrēvū told his situation to Ramū, who went to Kiskinda, and destroyed Valē, and gave the kingdom to Soogrēvū.

Being again seated in his government, Soogrēvū collected the monkeys together, and sent them all around to seek for Sēeta. Only the monkeys who went to the south were successful.

The monkeys met with a vulture named Sūmpatee, brother to Jūtayoo: Sūmpatee, who had no wings, assigned this as the reason, that he and his brother Jūtayoo, for quarrelling respecting which should be king, had been ordered by their father Gūroorū, king of the birds, to try which could fly highest. He who flew the highest was promised the kingdom. They both flew till Sūmpatee got to the town of Sōōryū,* but he paid for his temerity by having his wings burnt off. Sūmpatee asked Sōōryū how he should get his wings again; Sōōryū said, on hearing the name of Ramū. As soon as the monkeys mentioned the name of Ramū, Sūmpatee recovered his wings.

The monkeys now asked about Sēeta. Sūmpatee said, he had seen her across the sea at Lūnka (Ceylon) with Ravūnū. It was eight hundred miles from this place to Lūnka: The monkeys asked him how he could see so far? He said, "I am a bird; I can see very far." One of Soogrēvū's chief monkeys, named Hunoomanū, then

took a spring, and leaped across the sea, eight hundred miles, to Lūnka, where he found Sēēta in a garden belonging to Ravūnū. Hūnoomanū gave to Sēēta a ring belonging to Ramū, and Sēēta, in return, sent Ramū a jewel from her hair. Hūnoomanū then went into a garden of Ravūnū, and began to destroy it. Ravūnū sent people to kill Hūnoomanū, but he destroyed those who were sent. Ravūnū then sent Ūkshūyū his son against the mischievous monkey. The latter, however, destroyed him. Next Ravūnū sent his eldest son Indrūjitū; he seized Hūnoomanū, and brought him before his father, who ordered his attendants to set fire to his tail. This monkey, with his burning tail, leaped from house to house, and set all Lūnka on fire; then, coming to Sēēta, he complained that he could not put the fire out that had kindled on his tail; she directed him to spit upon it, and he, raising it to his face for this purpose, set his face on fire. He then complained, that when he got back with such a black face, all the monkeys would laugh at him. Sēēta, to comfort him, told him, that all the other monkeys should have black faces, that they might be all alike; when Hūnoomanū came amongst the monkeys, he found that, according to the promise of Sēēta, they had all black faces as well as himself.

After hearing the account brought by Hūnoomanū, Ramū and Lūkshmunū, with Soogrēvū, and his army of monkeys, went to give battle to Ravūnū. In order to cross the sea, they gathered up the mountains, trees, &c. and flung them into the sea to form a bridge,*

* Ramū's bridge. See the map of Hindoostān.

which, however, Ravūnū was constantly employed in breaking down as fast as they raised it up.

Vibhēśhūnū, Ravūnū's brother, recommended that Sēeta should be given up. Ravūnū, not able to bear this advice, began to beat his brother, upon which Vibhēśhūnū came over to Ramū, and advised him to fill up the remaining space by putting in it a temple and image of Shivū, and as Ravūnū was a great worshipper of Shivū, he said he would not break the temple and image of this god.

They then crossed, and began the war with Ravūnū. Many giants, &c. were killed. At length a monstrous giant, brother to Ravūnū, went out and engaged the monkees and Ramū. This rakshū's name was Koombhukūrnū. He was 2,400 cubits high, 1,600 cubits thick.* He began fighting, by laying hold of his enemies and

* Koombhukūrnū immediately after his birth, stretching his arms, which were in proportion to his body, gathered into his mouth every thing within his reach. At one time he seized 500 wives, or whores, belonging to Indrū; at another time the wives of 100 moons, and cows and bramhins without number. At length Brāmha, alarmed for his creation, threatened to destroy him, unless he contented himself with less, as he would presently eat up the earth. He now became more moderate, and from this time began to perform the most severe t.pāsya to Brāmha. He continued this for ten thousand years. All the gods began to tremble, as, if Koombhukūrnū obtained the blessing of Brāmha, and especially the blessing of immortality, he would without doubt, swallow up every thing,—gods and men. They went to Brāmha, and contrived amongst themselves, that Sūśrūtē, the goddess of learning, should enter into Koombhukūrnū, and draw him to ask this blessing, that he should continue to sleep day and night. Brāmha, upon Koombhukūrnū's petition, granted this request, and sent the voracious rakshū to enjoy his everlasting sleep. The friends of Koombhukūrnū, alarmed and distressed at this, petitioned Brāmha, who after much entreaty, changed his destiny: He ordered that Koombhukūrnū should constantly sleep six months, but on the last day of the six months should awake; half of

eating them up. Some of them, as soon as they got into his mouth, came out at his nostrils and ears, and escaped. While he was thus devouring his enemies, the monkies fled, but Ramü let fly his arrows, and cut off both his arms. He then stretched out his neck, and seized his enemies by the mouth, when Ramü, with his arrows, cut off both his legs. After this he waddled round, and tried to devour all within his reach, but Ramü at length gave him a mortal wound in his neck.

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Next to Koombhükürnü, a son of Ravүнü rose up to engage in the contest. His name was Indrүjitү. Having, before this, made an offering to Ŭgneē, the god of fire, he got this blessing from him, that no one should be able to overcome him in battle but a person who should not have eaten, nor seen the face of a woman, nor have slept, for fourteen years. It so happened that Lүkshmүнү, the brother of Ramü, had all these qualifications. He therefore slew Indrүjitү.

Now another son of Ravүнү arose, whose name was Mühēcravүнү.

which day should fight and conquer Brümha, Vishnoo, and Shiv'i, and the other half of the day he should eat. At one meal he used to eat 6000 cows, 10,000 sheep, 10,000 goats, 5000 buffaloes, 5000 deer, and to drink 4000 hogsheds of spirits, with other things in proportion. After all, he was angry with his brother Ravүнü, for not giving him enough to fill his belly. His house was 20 or 30,000 miles long, and his bed was the whole length of the house. Lүnkä itself, the Hindoos say, is 800 miles wide. Where then was the place for this bed? I have heard this question put by a missionary to the bramhans, who, unable to find room for Koombhükürnü's bed, were laughed at by the shöödrüs, their disciples.

He did not engage in open war, but, by the power of enchantment, he seized Ramū and carried him down to patalū. The monkey Hūnoomanū went in search of him, and, finding him, began a conversation with Mūhēeravūnū, and while the latter was shewing Ramū how to prostrate himself before an image of the goddess Bhūdrūkalē, Hūnoomanū cut off his head, and rescued Ramū.

At length Ravūnū himself entered into the combat; but finding himself very weak, he resolved to restore Sēta, and put an end to the war; to this Ramū consented; but while Ravūnū was going to fetch Sēta he thought within himself, if I do this, every one will charge me with cowardice. I am a giant, and shall I refuse to fight? In consequence, they again began to fight, and Ravūnū was slain.

Ramū then obtained his wife; returned to Ūyōdyū, and mounted the throne. As a trial of Sēta's innocence, while in the hands of Ravūnū, Ramū made her pass through a fire, which she did unhurt.

After this, some people objected to Ramū, that it was not right for him to take his wife, after she had been in the keeping of a rakshūsū. Ramū, therefore, sent her into the wilderness to Valmēēkee, the writer of the Ramayūnū, where she was delivered of two sons, whom they called Lūvū and Kooshū.

Kooshū was stolen by Pūnchanūnū, the god who destroys children.

Valmēēkee, to comfort Sēēta, took a blade of kooshū grass, and secretly made a child so much like Kooshū that Sēēta did not know but it was her son. By and by, however, Pūnchanūnū, not being able to destroy a child of Ramū's, restored Kooshū, and Valmēēkee caused the two boys, of the name of Kooshū, to become one.

After this Ramū performed the sacrifice of a horse. Sēēta and her two sons, Lūvū and Kooshū, were restored to him; Ramū wished Sēēta again to pass through a fiery ordeal, but she refused, and declared she would not stay in that place; when the goddess Prūthivēē,* (Sēēta's mother), opened under Sēēta, and let her down into patalū.

Ramū afterwards reigned some years at Ūjōdhya, and then ascended to heaven. Lūvū and Kooshū succeeded him.

Having inserted this short introduction, I now give the Table of Contents :

First is related Valmēēkee's question to the dāvū-rishee Narūdū, respecting the way of writing the poem; then Valmēēkee's going to the river;† the appearing of Brūmha; the great favours Valmēēkee obtained from him; Brūmha instructs him in the measure of the verse;

* The earth personified. † To bathe.

description of Ūyōdhya, the capital of the world, and an account of king Dūshūrūt'hū; description of the court of queen Koushūlya, the daughter of Kōshūlū; the consultation of Dūshūrūt'hū with his counsellors respecting his obtaining a son; the performance of the ūshwūmādhū sacrifice; Dūshūrūt'hū obtains the blessing of the moonees at the close of the sacrifice; the coming of the gods to obtain their share of the sacrifice;* the consultation respecting the death of Ravūnū related;† the production of the divine lacteous food (made of milk, sugar, and rice,); the birth of the king's sons; of Ramū from Koushūlya, of Bhūrūtū from Kākoiyēē, and of the twins, Shūtrooghñū and Lukshmūnū, from Soomitra; the births of the monkeys who afterwards helped Ramū in the war with Ravūnū; the meeting of Dūshūrūt'hū with Vishwamitrū, a moonee, and his sending Ramū to protect the sacrifice of Vishwamitrū from Marēēchū, the messenger of Ravūnū; Lūkshmūnū's following Ramū, and their acquisition of knowledge‡ under the instructions of Vishwamitrū; their abode in the ashṛūyū§ of Ūnūngū;|| view of the wilderness in which

* The animal sacrificed, whether a cow, a horse, or a man, was divided as food among the gods, the rakshās, and the moonees. If a Hindoo be told that his gods eat cow's flesh, he says that was in the satyā-yoogī, and, besides, the gods can do every thing.

† Ravanā used to steal the offerings of the gods, who now consulted how, in the birth of Ramā, they might accomplish his death.

‡ The knowledge of archery. This was necessary, as these boys were to protect the sacrifice.

§ A hut of leaves and broken sticks.

|| Or Kamādāvā, i. e. the god of desire, who is called Unāngī, or the incorporeal, on account of his having been consumed by the fire from that eye of Shīvū which is placed in the centre of his forehead, when Kamādāvā broke in upon his tūpūya.

Tarūka, a rakshūsē, dwelt ; Tarūka slain by Ramū, and Ramū's again obtaining the arrows with which he slew her ; his abode at the āshrūyū called Siddha, and his protecting the sacrifice of Vishwamitrū from the rakshūsūs ; Soovahoo, a rakshūs, slain by Ramū ; the disgrace of Marēechū ; Vishwamitrū's relation of the history of his family ; the birth of Gūnga described to Ramū by Vishwamitrū ; the incarnation of the divine fœtūs, and the birth of the god Karttikū ; account of the family of the royal sage Vishala ; the liberation of Ūhūlya from the curse of her husband Gōtūmū, for criminal conversation with the god Indrū ; view of Mit'hila, the capital of Jūnūkū, and of the place of sacrifice ; Ramū's interview with Jūnūkū, the father of Sēeta, and king of Mit'hila ; the history of Vishwamitrū related by himself to Jūnūkū ; the conversation of Shūtanūndū, Jūnūkū's poorōhitū, with Vishwamitrū about Ramū ; Ramū's breaking the bow,* and obtaining Sēeta in marriage ; the interview of Dūshūrūt'hū and Jūnūkū ; detail of the marriage of Sēeta, and the other daughters of king Jūnūkū with Bhūrūtū, Lūksmūnū, and Shūtrūghnū : Dūshūrūt'hū's departure home with his daughters-in-law ; the meeting of Ramū with Pūrūshooramū ; Ramū's obstructing the way of Pūrūshooramū's going to heaven ; Dūshūrūt'hū's entry into the

* Shivū gave to Jūnūkū, the father of Sēeta, a bow, which was so heavy that a thousand men could not lift it up. Jūnūkū placed this bow in a separate room. When Sēeta grew up, the king ordered her to sweep this room daily. In doing this work she used to lift up the bow with her left hand, and sweep under it with her right. One day the king saw her thus move the bow, and was filled with astonishment. He thought within himself, to whom shall I give this daughter in marriage ? After some time, he came to this resolution, that whoever should be able to break this bow should have Sēeta for his wife.

city of Ūyōdhya ; the abode of Bhūrūtū at his grandfather Kākūyū's ; the happiness of the people of Ūyōdhya described. The first book contains fifty four sections, or 2850 stanzas. It relates the account of Ramū's juvenile days.

In the second part are related—the intended installation of Ramū, and its prevention by the wicked intrigues of Kākoiyēē, the mother of Bhūrūtū, who pleaded in favour of her son a former promise of Dūshūrūt'hū, that he would grant whatever she should desire ; the grief of Dūshūrūt'hū ; Ramū's departure into the wilderness, accompanied by his brother Lūkshmūnū ; the distress of all Ramū's friends, and their return to Ūyōdhya ; Ramū's conversation with Gooḥū, a chief of certain chandalūs ; the dismissal of Ramū's charioteer ; Ramū's crossing Gūṅga ; his interview with Bhūrūdwaḷū, a moonee, at whose ashṛyū he staid ; visit to a mountain called Chitrūkōōtū, under the direction of Bhūrūdwaḷū ; Ramū's erecting a bower and dwelling on the great mountain Chitrūkōōtū ; on the return of the charioteer the great grief of Dūshūrūt'hū respecting the loss of Ramū ; Dūshūrūt'hu's relation of the curse pronounced upon himself formerly by Ūndhū, a moonee, for accidentally killing his son in the chase ; Dūshūrūt'hū's death ; the speedy return of Bhūrūtū from the palace of his mother's brother ; Bhūrūtū's journey to Ramū, to persuade him to return and be king ; his abode at the ashṛyū of Bhūrūdwaḷū ; his interview with Ramū ; the funeral ceremonies of his father ; the great kindness of Ramū towards Bhūrūtū ; the story of Javalēē and

Vamūdāvē; detailed account of the family of the Ikshwakoos, viz. the race of Ramū, whose first ancestor was Ikshwakoo; the determination of Ramū not to go to Koushūlya, and become king; Bhūrūtū's receiving the kooshū-grass shoe from Ramū as his representative, and his dismissal to take upon him the kingdom; Ramū enters the town of Nūndee, and sends back his mother, and the mothers of his brethren; return of Shūtrūghnū to Ūyōdhya. This second book contains 80 sections and 4170 verses.

The third book contains—Ramū's entrance into the wilderness of Dūndūka; his conversation with Ūnoosōōya, and her giving to him the cosmetic; Ramū's meeting with and killing Viradhū, a rakshūs; his interview with the moonee who dwelt in this wilderness; Sēēta comforted by the moonees; the arrival of Ramū at the ashṛyū of Shūrūbhūnga, a moonee who could not speak plain; Ramū's interview with Indrū; his arrival at the ashṛyū of Sootēēkshūnū, a moonee; conversation of the family with Sēēta; Ramū's discourse with Mūndūkūrnēē, a moonee; his dismissal of Indrū; conversation with the wicked Ilwūlū, a rakshūs; his story;* the ashṛyū of Ūgūstyū,

* The story related of this rakshūs is as follows: Sometimes the rakshūs, assuming other forms, used to feast the moonees. On one of these occasions Vattavee, a rakshūs, entertained some moonees with the cooked flesh of Ilwūlū, making them believe that it was deer's flesh. When they had eaten, Vattavee called out Ilwūlū! Ilwūlū! and the rakshūs sprung into different forms in the bellies of these moonees, and tore open their bellies. The dead moonees became then a feast for the rakshūs. On another similar occasion, however, a moonee named Ugūstyū drank some Gīnga water after every mouthful of the flesh of the rakshūs, by which the flesh of the rakshūs was digested, and the other rakshūs in vain called for their companion out of the belly of the moonee. In reference to these stories, at present, when a Hindoo has eaten too much, he puts his hand on his belly, and repeats the names of Ugūstyū, Vattavee, and Ilwūlū, and then believes that his dinner will soon digest.

a moonee,* fully described; Ramū's arrival at the Pūnchavūttē, a wilderness, and his interview with Jūtayoo; his residence at a place called Jūnūst'hanū; description of the dewy season; Ramū's remembrance of Bhūrūtū, and his invective against Kākoiyēē; Ramū and Lūkshmūnū's conversation with Shōōrpūnūkha; Shōōrpūnūkha disfigured by the slitting of her nose, and sent away; the terrible death of the rakshūs Khūrū, who was killed by Ramū, with 14,000 rakshūsūs, but not before Ramū's eyes, ears, and whole head were filled with arrows; Ramū slays Dōōshūnū and Trishirū, two rakshūsūs, the latter of which had three heads; the entrance of Shōōrpūnūkha into Lūnka, and the complaint she made against Ramū and Bhūrūtū; Ravūnū's desire after Sēēta, on hearing the account of her from his sister Shōōrpūnūkha; the arrival of Ravūnū at the residence of Marēēchū, a rakshūs, and consultation how to steal Sēēta; Marēēchū becoming a beautiful deer attracts the notice of Sēēta, who requests Ramū to get it for her; Ramū is decoyed away in pursuit of the deer, through Sēēta's desire after it; Ramū shoots Marēēchū; Sēēta's invective against Lūkshmūnū for not going to seek Ramū, who had been absent some time in the pursuit of the deer; after Lūkshmūnū's departure, Sēēta stolen away by Ravūnū; Ramū's meeting with Lūkshmūnū; Jūtayoo, a bird of amazing strength, the friend of Dūshūrūt'hū, who strove to prevent Sēēta's being carried to Lūnka, mortally wounded by Ravūnū; Sēēta's arrival at Lūnka; Lūkslīmūnū's conversation with Ramū, who, on seeing his brother whom

† This moonee once drank up the sea of milk at one draught.

he had left to take care of Sēeta, anticipates the news that Sēeta is stolen away ; Ramū's lamentation on not finding Sēeta ; his interview with the above Jūtayoo, king of the vultures ; conversation with him respecting his having seen Sēeta in the hands of Ravūnū, and his attempt to rescue her ; his burning the body of the bird ; his performing turpūnū, &c. for him ; his killing of Kūbūndhū, a rakshūs ; Kūbūndhū's obtaining heaven ; Ramū, at the word of Kūbūndhū, seeks Soogrēēvū, the brother of Valēē,* the king of the black-faced monkeys ; Ramū's interview with the moonec Shūvūrēē at the pool Pūmpū ; his lamentation there. This third book contains 114 sections, and 4150 couplets.

The fourth part contains—Ramū's arrival at the mountain Rishyū-mōōkū in the south ; his consultation with Hūnoomanū respecting the finding of Soogrēēvū ; Ramū's ascending the mountain Rishyū-mōōkū where he found Soogrēēvū ; the friendship of Ramū and Soogrēēvū ; the prowess of Valēē related, who with his foot kicked a large mountain eight miles ; Ramū's piercing through seven palmyra trees with an arrow at once, to shew that he had strength to overcome Valēē ; the confidence excited by this act in the mind

* Soogrēēvū and Valēē were two brothers. Valēē was incensed at the conduct of Soogrēēvū for taking his wife under the mistaken notion that Valēē was dead. In consequence Soogrēēvū had fled to this mountain, and by means of Ramū hoped to be revenged upon his brother. Thus Ramū, without fault, destroyed the rightful heir to the throne, and set up an usurper who had stolen his brother's wife ; —yet, repeating the name of Ramū takes away all sin!

of Soogrēēvū; the death of Valēē by the arrow of Ramū, while the two brothers were engaged in combat; the mourning for Valēē in the women's apartments, especially by Tara, his wife; she commits the son of Valēē, Ūngūdū, to the care of Ramū; the installation of Soogrēēvū at Kiskindhā, the monkeys' capital; Ramū's lamenting for Sēēta; he is comforted by Lūkshmūnū; his lamentation at its being the rainy season, by which all warlike operations were at a stand; description of autumn; Ramū's lamentation that autumn was past, without his gaining Sēēta; Soogrēēvū exceeds the stated time in which he promised help to Ramū, by assuring him that in autumn the monkeys would arrive; Ramū's anger against Soogrēēvū; Lūkshmūnū's sensibility at perceiving the displeasure of Ramū; the sending of Lūkshmūnū to Soogrēēvū; his journey; his delivering the message to Soogrēēvū; Soogrēēvū's conciliatory message to Ramū; his appeasing Ramū; his collecting the army of monkeys; Soogrēēvū describes the earth; departure of the monkeys, as spies,* to seek the place where Sēēta was confined; Ramū gives his ring to Hūnoomanū to give as a love-token to Sēēta; he and the other monkeys pass the mountain Vindhū; they enter the cave of Swūyūmprūbha; their distress at not obtaining tidings of Sēēta; vexed with disappointment, they resolve to lie down and die; while lying down, as if

* The fitness of these monkeys for the office of spies will easily be seen, when it is known that they could leap at once 800 miles.

asleep or dead, they are discovered by Sūmpatec, who, dreadfully hungry, resolves to fill his belly with these dead monkeys; he descends from the tree, when the monkeys start up; his conversation with them; his information respecting Lūnka. This fourth part contains sixty-four sections, and 2925 verses.

The fifth part contains—Hūnoomanū's leap across the sea to Lūnka; (800 miles); his interview with Soorūsa;* arrival at the mountain Moinakū;† the death of the rakshūścē Singhika, who opened her mouth as wide as the sky is from patalū, to swallow Hūnoomanū, who leaped down her throat, tore open her belly, and escaped, leaving Singhika to expire; Hūnoomanū's view of Lūnka; he enters Lūnka; description of Lūnka; his excursions therein to seek Sēēta; his assuming a disguised form, and searching for Sēēta in the women's apartments of Ravūnū's house; he sees the chariot Pooshpūkū, which Ravūnū took from Koṣvārū, the god of riches, in war; description of the public edifices in Lūnka; his sight of Ravūnū, king of the rakshūsū; of his flower-garden; Hūnoomanū's search

* This Soorūsa was a female snake, who, seeing Hūnoomanū crossing the sea, sprung up out of the sea to devour him. This snake's mouth was 80 miles wide, which was also the width of Hūnoomanū's body. Seeing himself in danger of being devoured, Hūnoomanū increased his body to a greater and still greater bulk; yet, as fast as he increased his bulk so fast the snake widened it's mouth, till at last Hūnoomanū increased his bulk to 720 miles, and the snake her mouth to 736 miles wide. Hūnoomanū at length saw that it was of no use contending in this way; he therefore reduced his body to the size of a fly, entered the mouth of the snake, and came out of her ear. This snake, observing his prowess, gave up the point, and dismissed Hūnoomanū with her blessing.

† This mountain was in the midst of the sea, and seeing Hūnoomanū was taking such a long leap, the mountain offered its friendly brow for him to rest upon; but Hūnoomanū refused.

after Sēeta, and his distress at not finding her ; his entrance into the garden Ūshōkū, where he sees Sēeta ; the entrance of Ravūnū into the garden of the women ; he solicits Sēeta, and she reproaches him ; the rakshūsēes threaten Sēeta ; Sēeta's interview with Hūnoōmanū ; his presenting the ring to Sēeta, and his conversation with her ; her giving the jewel from her head-dress, and her reply to the message of Ramū ; the destroying of the grove of mangoe trees ;* Hūnoomanū's reproach of the cruel rakshūsūs, as he sits on the top of the trees ; he first kills the keeper of the orchard, then the sons of Ravūnū's counsellor, who were sent against him by Ravūnū ; then the general ; then Ūkshūyū, the son of Ravūnū ; the combat between Hūnoomanū and Indrūjitū,† the eldest son of Ravūnū ; Indrūjitū binds Hūnoomanū with the Brūmhastrū ;‡ the news of this carried to Ravūnū ; his invective against Hūnoomanū after he was brought into his presence ; the burning of Hūnoomanū's tail ;§ and

* Sēeta gave Hūnoomanū four or five mangoes to give to Ramū and his friends ; but Hūnoomanū could not help devouring them. He therefore came back, and was determined to get some from Ravūnū's orchard. He got what he wanted, and then pulled up the trees by the roots, and destroyed the orchard.

† This rakshūs overcame Indrū in war, tied him to the foot of a horse, and brought him to Lōnka, when the gods interceded for him. His name at this time was Magānadī. Brūmha promised him, if he would release Indrū, his name should become Indrūjita, i. e. the conqueror of Indrū. He then released the king of the gods, who, ashamed, sneaked to his heaven, Umravātē.

‡ This was a weapon given by Brūmha which had the power of completely accomplishing that for which it was made. There are a number of these weapons described in the poorāṇs.

§ After Hūnoomanū was taken prisoner, Ravūnū proposed to put him to death ; but Ravūnū's brother Vibhēsh'nū advised to give him some kind of punishment, but not to put him to death. The punishment resolved on was, the burning of his tail. Hūnoomanū was able to increase the size of his tail at pleasure, so that he could make it four miles long. When they began to put cloth round his tail to make it burn more fiercely, he increased its thickness to such a degree, that all the cloth that Ravūnū could get together was sufficient only to wrap round it once.

his burning of Lūnka;* his second interview with Sēeta,† and return to Ramū; the junction of Jamvoovanū, one of Valēē's counsellors, and the other monkeys, with Hūnoomanū, on his return; they arrive at the wilderness of honey belonging to Valēē, and make havoc there by destroying all the honey-combs, and eating the honey;‡ their discovery of the path of the gods into the wood; description of this honey-forest; Ūngūdū, Valēē's son, and the other monkeys, return to Ramū; the intelligence respecting Sēeta, and the gift of Sēeta's token to Ramū; Hūnoomanū relates his view of Lūnka, and interview with Ravūnū; also his interview with Sēeta, and her reply to the message; also the difficult enterprizes in which he had been engaged; he relates also the conduct of the rakshūsūs; the destruction of the garden Ūshōhū, and the fort. This part, in which is contained the conversation of Hūnoomanū with Ramū, and in which Soogrēvū, Ramū, and Lūkshmnūnū, attended by a large army of

* After setting fire to Hūnoomanū's tail, they marched him round the city as a show, with drums beating and music playing. At length he got out of their hands, and, jumping from roof to roof, set the whole city on fire. The bricks of this city were of gold, but the cement was resin, and other combustible things, so that the fire raged dreadfully.

† After setting fire to the city, Hūnoomanū was unable to quench the fire which burnt his own tail. In this extremity he came to Sēeta, who told him to spit upon his tail and the fire would go out. He did so, but in bringing up his tail to his face, he burnt his face, so that it became quite black. He was ignorant of this circumstance, till Sēeta told him, and then he requested of Sēeta, that by her power she would order it that all his relations might have black faces too, or they would laugh at him. She granted his request, and ever since this period all this cast of monkeys have had black faces.

‡ Bees are never reared in Bengal, but vast quantities of honey are collected in the forests, so that it is an article of trade, and these forests are farmed out to particular persons, who sell the honey and the wax; the latter for wax candles.

monkeys go to the south, and then to the sea, contains forty-three sections, and two thousand forty-five verses.

The sixth part contains—Ramū and the army's arrival at the sea, consultation with the generals of the monkeys about getting to, and taking, Lūnka; Ravūnū's consultation with his ministers on hearing of Ramū's arrival; Vibhēeshūnū, Ravūnū's brother, desirous of peace with Ramū, advises Ravūnū, for the preservation of his city, to give up Sēeta; Ravūnū, at hearing this, in rage strikes his brother with his foot; Vibhēeshūnū goes over to the side of Ramū; Vibhēeshūnū, crossing the sea in his chariot, and seeing Ramū, is appointed by him to the government of Lūnka, by the affusion of water brought from the sea; Ramū's preparation for warlike operations, and his view of the sea; at the command of the god Sagūrū,* Nūlū† makes a bridge over the sea; Ramū's crossing the dreadful gulf; his station upon the mountain Soovāla; Ramū's speech, and the report of the

* Sagūrū is the name of the god who presides over the sea, or is the sea personified.

† Nūlū was a monkey, a kind of head officer in Soogrēvū's army. Ramū was at a loss how to get his army across the sea to Lūnka. He fasted, and prayed to Sagūrū for three days, and was angry with the god for not appearing to him. He therefore ordered Lūkshmanū to fire an arrow, and carry away the god's umbrella. He did so, and the arrow carried away the umbrella, and penetrated even as far as patalā. This arrow aroused the god from his sleep, who exclaimed :—"Is Ramū arrived by the sea side, and I have not known it?" He then appeared Ramū, and told him to apply to Nūlū, for that he had given a blessing to Nūlū, that whatever he threw into the sea it should have the power of staying at the top. Ramū applied to Nūlū, and all the monkeys began to fetch the mountains all around, which they flung into the sea. Hūnoomanī brought at once three mountains on his head, each 64 miles in circumference; one on each shoulder, equally large; one under each arm, one in each paw, and one on his tail, about the same size. All these mountains being thrown into the sea, and staying at the top, a complete bridge was formed.

messengers who had been sent to Lūnka ; the conversation of Shookū and Sarūnū, who had been sent by Ravūnū to spy the situation of Ramū ; they, in the shape of monkeys, review the army of monkeys ; the consultation of Ravūnū with his counsellors, and his forming an appearance of Ramū's head by magic, in order to terrify Sēēta into compliance with his desires ; Sēēta takes encouragement from the approach of Ramū ; the discourse of Malyūvanū with his son Ravūnū, in order to persuade him to give up Sēēta ; the placing giants at all the passes into Lūnka ; consultation in the army of Ravūnū respecting their future operations ; the entrance of Ramū's messengers into Lūnka ; he ascends Soovāla ; Ramū's blockade of Lūnka ; the commencement of the war ; the engaging in single combats ; the death of Sootpūghnū, Yūgnūkōpū, and other rakshūsūs related ; nocturnal battle by the rakshūsūs ; the binding of Ramū's army by Ravūnū's serpent-arrows ;* Ramū's interview with Gūroorū, and the latter's unloosing the serpent-bonds ;† the death of the giant rakshūsūs Dhōōmarkshū and Ūkūmpūnū ; the death of another giant rakshūsūs belonging to Ravūnū ; the discomfiture of Ravūnū's army ; the difficult enterprize undertaken ; the waking of Koombhūkūrnū, the brother of Ravūnū ; Ramū's view of Koombhūkūrnū, and his enquiry about him at the hands of Vibhēēshūnū ; the march of Koombhūkūrnū, and the consternation of the monkeys at seeing him ; the seizing of

* These arrows were obtained by performing *Īpāśya*. As soon as discharged, they became serpents, and twining round the enemy, bound them fast, and filled them with poison.

† At the sight of this bird-god the snakes fled lest he should devour them.

Soogrēēvū, by Koombhükürnū, and his escape related ;* the death of Koombhükürnū by Ramū ; the death of Nūrantūkū and Dāvantūkū, sons of Ravūnū ; of Mūhōdūrū and Trishira, two other sons of Ravūnū, the latter of whom had three heads ; of Mūhapārshwū, and Ūtikāyū ;† Ramū and his army rendered insensible by the weapon of Indrūjitū ; Hūnoomanū's bringing a remedy,‡ and recovering them ; the attack of Lūnka with torches by the monkeys ; the death of Koombhū and Nikoombhū, the sons of Koombhükürnū, by the hands of the monkeys ; the death of Mūharakshyū, the son of Khūrū ; Ravūnū's coming out to engage Ramū ; in the presence of Ramū, the destroying of the Sēta formed by illusion ; the death of Indrūjitū, by the hands of Lūkshmūnū. The anger and great consternation of Ravūnū at the death of Indrūjitū, upon whom he placed the greatest reliance, and who was also his eldest son ; Ravūnū again comes forth ; the death of Viroopakshū, a rakshūsū ; the deaths of Mūttū and Oonmūttū, two other rakshūsūs ; Ramū's speech and Ravūnū's invective ; the fight of the great Ramū and Ravūnū ; Lūkshmūnū killed by Ravūnū, whose arrow, piercing through Lūkshmūnū, went down even to patalū, where it was stopped only by sticking against

* Soogrēēvū hurled a mountain, 32 miles in circumference, upon Koombhükürnū, who, in return, hurled it upon Soogrēēvū, and from under which he escaped with difficulty.

† Ūtikāyū was very holy for a rakshūs ; he neither eat cows nor men, nor drank spirits ; but spent his time in rigid austerities. Lūkshmūnū, after three days fighting, killed him ; but till he had cut in two a māntrū, or charm, suspended from his neck, containing the blessing of immortality, he could not overcome him.

‡ This remedy grew upon a mountain in the north. Hūnoomanū went, and, for want of botanical skill, not being able to find the remedy, he brought the mountain on his head, when the remedy was applied, and the army restored.

the back of a turtle at the bottom of a pool of water ; Ramū's lamentation for Lūkshmūnū ; medicine brought, and Lūkshmūnū restored ; the chariot given to Ramū by Indrū at the request of the gods, that he might be on a level with Ravūnū who came out to fight with him on his chariot ; the appearing of Matūlee, Indrū's charioteer with the chariot, and the advice which Indrū sent to Ramū ; the defeat of Ravūnū by Ramū ;* the invective of Ravūnū against the charioteer ;† the combat of the gods and the danūvūs ;‡ in the

* This engagement betwixt Ramā and Ravānū, and betwixt the two armies, lasted seven days ; Ramā cut off the ten heads of Ravūnū a hundred times, but they always came on again of themselves, in consequence of a blessing he had received from Shivū, whom he worshipped by severe tīpṭsyas, as cutting his head, &c. Ramā then discharged an arrow which had these properties, that if it went into the air it became 1000 ; if it entered the body of an enemy, it became an innumerable multitude ; Ravūnū, seeing this arrow, was filled with fear, and began to think of running away ; but he then bethought himself that Shivū had once given him an arrow that was to rescue him in a time of extreme peril ; he therefore discharged this arrow, and destroyed Ramū's terrible arrow ; but still he was full of fear that Ramā would certainly destroy him, and he began to think of taking to his heels ; but whichever way he turned his head, there he saw Ramā ; he shut his eyes, but still he saw him in his mind. At length seeing no way of escape, he began to perform stāvū to Ramā ; Ramā was soothed, and declared he would never destroy Ravūnū. The gods, beginning to be alarmed lest Ravūnū should not be destroyed, told the god Pāvūnū (the wind) to whisper in Ramā's ear, that Ravūnū did all this from fear, and not out of sincere affection to him ; and that it was best to destroy him at once. Ramā was firm, and declared he would never destroy his worshipper. Pāvūnū then entered into Ravūnū, and bloated him with pride, so that he began again to give abuse to Ramā. Ramā was moved by this abuse, and resolved on Ravūnū's death. He let fly an arrow named Jāmūdāndā, which entered Ravūnū's breast, went out at his back, pierced through the earth, went into patalū, bathed there, came back in the form of a goose, and again entered as an arrow into the quiver. Ravūnū was killed. The gods were so much in fear of Ravūnū, that they durst not begin to rejoice till they were sure he was dead : in whispers, they asked each other, " Is he dead ? "—" Is he really dead ? " &c. When it was known that he was really dead, Ramā, the monkeys, and the bears, all began to dance.

† When Ravūnū was struck with Ramā's arrow, he became insensible, and the charioteer was driving him home ; but Ravūnū reviving, he began to abuse the servant for his cowardice.

‡ A kind of beings who stand in the same relation to the rakshāsīs as the gīndhūrvūs to the gods.

air; the dreadful combat of Ravünũ and Ramũ's charioteers on their chariots; an earthquake for seven days, viz. during the combat betwixt Ramũ and Ravünũ the earth trembled under them; the death of the king of the rakshũsũs, famed throughout the universe. This part contains 105 sections, and 4500 verses.

The seventh part contains—the mourning of Ravünũ's wives; the instalment of Vibhēeshũnũ; the obsequies of Ravünũ;* Hũnoomanũ's entrance into Lũnka, and his interview with Sēeta; Sēeta's going forth;† her interview with Ramũ; she is reproached in a fit of jealousy by Ramũ; Ramũ's rejection of Sēeta; as a proof of her innocence, she enters the fiery ordeal; her surprizing incombustibility;‡ the appearing of Brũmha and all the gods to mourn for Sēeta, and to witness her miraculous escape from the power of the fire; the appear-

* Mũndõdhũrēē, the head wife of Ravünũ, and mother of Indr'jitũ, went to Ramũ, weeping, after the death of her husband. Ramũ, not knowing who she was, gave her this blessing, that she might never become a widow. Finding his mistake, having just killed her husband, he ordered Hũnoomanũ to go, and continually throw wood into the fire, according to a proverb among the Hindoos, that as long as the body of the husband is burning the woman is not called a widow. To this day, therefore, Hũnoomanũ keeps laying logs on the fire, and every time a Hindoo puts his fingers in his ears, and hears a sound, he says, he hears the bones of Ravünũ fizzing.

† She had been fed for twelve months by Indr', with the rice, milk, and sugar of immortality, as she could not eat in the house of a rakshũsũ. Now the wife of Vibhēeshũnũ clothed her, and covered her with ornaments, that she might go into the presence of Ramũ.

‡ The innocence of Sēeta was thus incontestibly established; but the reason why Ravünũ could not go to her is thus accounted for by the pooranũs: This rakshũsũ used to seize upon the wives of the gods, carry them off, and disgrace them. One day he seized upon his niece, the wife of Nũlũkoovār', the son of Koovār', and dishonoured her; for which this god cursed him, by causing fire to come out at the top of his ten heads at once. By the entreaty of Brũmha, this curse was softened by Nũlũkoovārũ, yet if he ever defiled the wife of another, fire was again to ascend from his ten heads.

ance of Shivū ; Brūmha blesses Ramū ; the appearing of Ramū's father ; the removal of Dūshūrūt'hū's curse from Kākoiyēē, the mother of Bhūrūtū, and the high satisfaction of Dūshūrūt'hū at seeing Ramū victorious ; Ramū obtains a blessing from Indrū for having delivered the gods from their fears respecting Ravūnū ; by the power of Indrū, at the intercession of Ramū, the resuscitation of all the monkeys killed in battle;* the jewels divided among the monkeys by Vibhēēshūnū ; Ramū mounts the chariot Pooshpūkū ;† the return of all the monkeys, and of the rakshūsūs (deputed by Vibēēshūnū in honour of Ramū) ; their arrival at the ashūrūyū of Bhūrūd wajū, a moonee ; their interview with the sage ; they enter the town of Nūndee, and meet their relations ; the entry into Ūyōdhya ; the completion of Ramū's vow respecting his continuing in the wilderness fourteen years ; Ramū's installation, and the joy of the city ; the office of chief counsellor conferred on Bhūrūtū ; the visit of the moonees to congratulate Ramū ; the origin of the rakshūsūs,‡ and their conquest of the universe,§ related by the moonees to Ramū ; the story of Ūhūlya ; Sēeta carried into the wood by Lūkshmūnū (at the command

* Indrū called on four clouds to rain on these monkeys, and they were all, an innumerable multitude, restored to life.

† A chariot of precious stones, &c. which was once Koovārūt's, and which, though small, had the power of enlarging itself so as to hold an infinite number of persons.

‡ The rakshūsūs descended from Brūmha, as well the gods. They are a sort of evil genii, very powerful, and disposed to all kinds of tyranny ; they especially delight in contending with the gods, and feeding on human blood. The rakshūsūs most famed in Hindoo story are, Khūrū, Dōōshūnū, Ravūnū, Koombhūkūmū, &c. A voracious and bloody-minded person, among the Hindoos, is stigmatized as a rakshūsū.

§ Ravūnū is said to have conquered heaven, earth, and patalū.

of Ramū) on account of the bad name which he got from his people for receiving back a wife, who had been in the house of a rakshūsū, near twelve months; Sēeta's arrival at the residence of Valmēēkee; Kooshū and Lūvū born; the killing of Lūvūnū, a rakshūsū, by Shūtrūghnū; the killing of Shūmbōōkū, a rakshūsū; Sēeta and her children receive ornaments, &c. from Shūtrūghnū;* the spoils taken from the rakshūsūs; the story of Shwatū,† a king; the beginning of the ūshwūmādhū; the hearing of the poem of the Ramayūnū;‡ at the end of the poem Ramū recognizes his two sons Kooshū and Lūvū; the discourse of Valmēēkee with Ramū respecting the birth of these sons after Sēeta's arrival at Valmēēkee's ashṛyū; Ra-

* Shūtrūghnū gave these ornaments from his own treasury.

† This king, after getting to heaven, got nothing to eat. When hungry, the gods put him down to earth, to feed on his own dead body, because he had not fed brahmīns when on earth.

‡ Valmēēkee taught the two sons of Ramū, Kooshū, and Lūvū, seven khūndās of the Ramayūnū. The horse that is to be sacrificed at the ūshwūmādhū is first let loose, accompanied by persons who are to attend it wherever it goes. On the head of the horse a writing is affixed, intimating that this is a horse intended to be sacrificed, and that whoever is strong enough to catch and bind him, will bring him to the sacrificer. He who cannot do this is a mere whisp of a man. At this sacrifice, Lākshmanū accompanied the horse, and, while he was bathing, the horse ran into the wilderness where Valmēēkee dwelt. There Lūvū and Kooshū saw and seized it. Lākshmanū desired them to let the horse go, but they refused, and a most furious quarrel ensued. The youths bound Lākshmanū, and the horse, and went home. Ravana getting this news, sent Shūtrūghnū, whom they also overcame, and bound in the same manner. Next Bhūrātū was sent with Hānoomanū. They overcame and bound these also, though they had a good deal of difficulty with Hānoomanū. After binding Hānoomanū, they carried him bound to their mother Sēeta, thinking she would be glad to see a meakey. Knowing her old friend, she ordered him to be loose, and got from him all the particulars of Ramū and his kingdom. The youths went to the horse, and Ramū came to fight with them. The battle was dreadful on both sides, till at length, Valmēēkee arrived, put an end to the quarrel, sent Ramū home, and promised to follow him to Uyōdhyu the next day. He went, taking the youths with him, who sang the Ramayānū before Ramū. While they were singing, Ramū recognized these youths as his own sons.

mū's lamentation on his own wickedness for abandoning Sēeta, &c. the surprizing descent of Sēeta into the regions below ;* Ramū's rising anger about the loss of Sēeta ; Brūmha's visit to Ramū to comfort him ; the arrival of Kalūpoorooshū† and Doorvasa ; Ramū in anger renounces Lūkshmūnū, who goes and drowns himself ; the departure of the people of Ūyōdhya, and Ramū's friends and relations, on seeing that bad luck attended him ; their happy arrival in heaven. This part contains ninety sections, and three thousand three hundred and sixty verses.

This is the whole of the Ramayūnū, containing six hundred and twenty sections, and twenty-four thousand verses. Whoever reads

* Ramī now wished to take Sēeta back again, but he demanded that she should pass through another ordeal. She was highly offended at this, and prayed, that Pitṛhivē would take her under his protection. At this the earth divided, a throne was prepared, and she descended into patalā. As she was descending, Ramū ran to lay hold of her ; and, as the throne descended, he laid hold of her hair, a lock of which remained in his hand, but Sēeta was gone past recovery. The Hindoos say, that from this lock of hair the sacred kooshū grass was produced.

† Time personified. In general this imagined being is said to exist in the form of a star, and that this star may be regularly seen in the firmament, but that a person is not able to see it six months before his own death. Kalūpoorooshū came at this time to persuade Ramī that his hour was up, and that it was time he should think of going to heaven. He wished to communicate this news to Ramū in secret. Ramū promised that while Kalūpoorooshū was present no one should be admitted. He set Lūkshmūnū at the door to keep off all intruders, but while Ramū and Kalūpoorooshū were closeted, Doorvasa, the moonce ; arrived, and demanded an interview with Ramū. This moonce was able to destroy the world, and, besides, he was so very passionate that every body dreaded contradicting him. Lūkshmūnū, therefore, through fear, went in and announced the moonce's arrival. Ramī, for this offence, renounces his brother, who goes and drowns himself in the river Sūrūjoo, or rather, in the sacred language of the Hindoos, meritoriously renounces his life in this river, and goes this way to heaven. Ramū afterwards put an end to his life in the same way.

or hears this divine poem written by Valmēēkee himself, which destroys all sin and fear, procures wealth, fame, long life, and posterity, will be liberated from sin; obtain present felicity, and, after death enter among the blessed.

At the close of almost every one of their shastrūs the Hindoo writers enter into the most extravagant panegyrics on the poem, and on the infinite benefits of reading or hearing it. These promises have a great effect on the superstitious multitude, and induce them to attend in crowds at the recitation of the shastrūs : and, as the hearing of these books is said to take away all sin, they become insensible to the fact of their minds being polluted by the indecencies and falsehoods they contain.

TRANSLATION

OF THE

Table of Contents of the Shrēebhagvōtū.

THE Hindoo pūndits in general do not speak of this work as a pooranū, because they suspect it was not written by the moonee Vā-dūvyasū, but by a dūndēē, named Vōpūdāvū. They say, the language is not that of the other pooranūs, but more difficult, so much so, that not a single learned man in Bengal can thoroughly understand it. The name of a person of Kūtwū, near Moorshūdabadū, is mentioned, as the most learned man in these parts in this work. He is said to be now worth a lack of roopees, though he once renounced a secular life, and became a dūndēē.

The learned Hindoos have a story amongst them respecting this work, which is rather curious, but which shews how little their learning has contributed to the enlargement of their minds: Raja Krishnū Chūndrū Rayū, the person who was the chief instrument in putting Bengal into the hands of the English, was visited one

day by a bramhūn, called a Nayēēka-siddhēē,* of whom he enquired whether the Shrēēbhagūvūtū was written by Vādūvyasū, or not? He told the king that it was written by a person equally learned with Vādūvyasū. In the introduction to this work, the reader is intreated not to doubt its having been written by Vādūvyasū: as no other pooranū begins thus, the suspicion of the pundits, by this very caution, have been increased.

This work is written as consisting of discourses betwixt Vishnoo and Brūmha, which were afterward delivered by Brūmha to Narūdū; from Narūdū to Sōōtū; from Sōōtū to a number of moonees; from Shookū,† one of these moonees, to king Pūrēēkshītū, who was under the curse of a bramhūn, and who resided by the side of Gūnga, performing tūpūsyā.

As Sounūkū, and other moonees and rishees, were sitting in the wilderness called Noimisha, they said to Sōōtū, “Thou art acquainted with all shastrūs, and knowest whatever was, is, or will be; thou knowest also the word of Vishnoo; wherefore declare it to us.” To which Sōōtū replied—“I will inform you—hear.” Sōōtū then spoke to them on the different incarnations of Vishnoo, as, their names; why undertaken; at what time, &c.

* The Nayēēkas are the companions of Doorga. By the power of incantations, some persons are said to be able to bring these females to their embraces from heaven. This man was one of these persons.

† This moonce was twelve years in the womb.

Narūdū arrives. Sōōtū asks of his welfare. Vādūvyasū delivers a discourse respecting Vishnōo in the presence of Narūdū; Sōōtū enquires of Narūdū respecting the nature and actions of Vishnōo: Narūdū replies. After this follows an account of king Pūrēekshitū; his birth, charities, his reign, his religious character, &c.; account of Yoodhist'hirū and family; of Gandharēē, a female of Yoodhist'hirū's family, and of the stūvū she repeated respecting Vishnōo; Sōōtū's discourse to Pūrēekshitū respecting Vishnōo, and afterwards relating to the kingdom of Yoodhist'hirū; the particulars respecting Krishnū's journey to Dwarūka; discourse betwixt Narūdū and Yoodhist'hirū respecting the nature of Vishnōo, &c. and Narūdū's going to heaven; discourse betwixt Krishnū and Yoodhist'hirū respecting the affairs of the kingdom of the latter; Yoodhist'hirū and his brethren's going to heaven; how much holiness and how much sin will continue in the kūlee-yoogū; the way in which king Pūrēekshitū kept down kūlee; (viz. kept wickedness from spreading in the earth) the curse of Brūmha, [viz. of a bramhūn] on Pūrēekshitū;* the grief and fear of the king on discovering his situation; in the midst of this trouble Shookū and other moonees arrive.

* This king, being out in the chase, became very thirsty. Seeing a bramhūn, he called to him for some water, but the bramhūn being intent on his tūpāsya did not hear. Going near him, therefore, he put a dead snake round the bramhūn's neck unperceived, and walked off. A little while after, the bramhūn's son arrived, and pronounced a curse upon the person, whoever he might be, who had done this. The nature of this curse was, that he should be bitten by a snake and die. When the old man opened his eyes, he found the dead snake round his neck, and, by the power of tūpāsya, discovered that king Pūrēekshitū had done this. The son told his father that he had pronounced a curse upon the person. The father reproved his son, and sent him to the king, to tell him, and to make an apology. •

The second chapter contains the discourse of these moonees with Pūrēekshitū; their rehearsing to him the names, actions, &c. of the moonees called Mūha-poorooshū, and recommending to him to think upon and repeat the name of Hūree, as a remedy for all his fears on his approaching death by the bite of a snake, thus securing to him self an easy passage across the river of death,* and a sure entrance into heaven; account of the creation; of the place from whence Vishnoo created the seven heavens and the seven patalūs, and from what parts of himself he caused the four casts to arise; of the birth of the seven rishees, viz. Mūrēchee, Ūtree, Poolūstyū, Poolūhū, Kritoo, Brigoo, and Prūchāta; of the questions which Narūdā asked Brūmha respecting the nature, worship, &c. of Vishnoo; of the ceremonies connected with the four ashṛmū's, viz. Brūmhūcharēē, Grihūs-t'hū, Vanūprūst'hū, and Dūndēē; conversation respecting the nature, power, &c. of Vishnoo; the way in which a person ought to read the pooranūs, and the ceremonies connected with reading them.

The third chapter contains—The birth of Vidoorū, the son of Vādūvyasū, from a female servant; conversation betwixt Vidoorū and Ooddhūvū, a friend of Krishnū's; the conversation continued respecting the destruction of Kūngsū; the history of Gānga; of Kalindēē, a river-goddess; further conversation respecting Vishnoo; particulars respecting Hindoo saints; Vidoorū asks Moitrāyū, a

* See account of the god Yāmā.

moonee, in what form Huree became incarnate ; what he did, &c. ; he then asks about the particular merits of different yŕgnŭs (sacrifices), and various other ceremonies ; the meeting of Vidoorŭ and Krishnŭ ;* Brŭmha offers what is called stŭvŭ to Vishnoo respecting the creation of the world ; the way in which Brŭmha went through the work of creation ; the different divisions of time ; time is the image of Vishnoo, viz. as time is constant and without end† so is Vishnoo ; of the events of the present mŕnwŭntŭrŭ ; the reason why the earth sunk in the waters at the time of the mŭtsya-ŭvŭtarŭ ; of its being raised from the waters ; of the god who raised it ; prophecy of the birth of Hirŭnyakshŭ, the father of the ŭsoorŭs, the son of Ditēē, a bramhŭnēē ; description of Voikoontŭ, the heaven of Vishnoo ;

* When Krishnŭ was among the milk-maids (or rather the daughters of the milkmen, for girls scarcely ever milk the cows in India : it is the work of men) Vidoorŭ was his friend ; but the latter was now fallen into extreme poverty, and had nothing to eat. Vidoorŭ's wife said, she had heard of the liberality of Krishnŭ, who was now become king of Mŭthoorŭ ; that he sent none away without relief, and as they were formerly friends, she advised him to go and see whether Krishnŭ would not do something for him. As it is a rule with the Hindoos, when they go to see a friend, not to go empty handed, Vidoorŭ begged from door to door, and collected a little dirty rice. He set off, and presented himself before Krishnŭ, who (knowing every thing) knew his old friend, but did not let him know this. He, however, fed him plentifully, and shewed him much respect. Vidoorŭ was ashamed of his present, and therefore did not present it : but Krishnŭ spied something tied up in the corner of a dirty cloth, and asked him what it was. He reluctantly brought it forth, and Krishnŭ received it with apparent pleasure, and began eating it. After he had eaten a little, his wife Lŭkshmŭnēē laid hold of his hand, and told him not to eat any more, as she should have to dwell in this man's house (as the goddess of prosperity) for many years, for his having received and eaten Vidoorŭ's present. Krishnŭ stopped ; entertained his guest very bountifully, and dismissed him. The bramhŭn expected a present on dismissal, but received nothing. He therefore went home with a heavy heart. When he arrived where his hut had stood, his house (as he thought) had been pulled down by some great man, who had built there a grand hall, and had formed a large establishment. He durst scarce approach to ask, but his wife had placed a servant to watch for his arrival, and to announce to him that the god Krishnŭ had given him this house, these riches, servants, &c.

† The Hindoos do not make the divisions of time and eternity, but include all under one idea, time without beginning and without end.

story respecting Jūyū and Vijūyū, two persons stationed before the door of Voikoontū, and who, refusing admittance to a bramhūn, who wished to see Vishnoo, were cursed by him, and ordered to descend to earth, where they were born, and, in the first birth, named Hīrūn-yakshū and Hīrūnyūkū ; the tyrannies of these ūsoorūs ; their destruction by Vishnoo, when incarnate under the name of Nriṣinghū ; of the creation ; of the reign of the present Mūnoo named Swūyūmbhoovū, and of his race ; of the marriage of Swūyūmbhoovū's daughter Dāvūhootēē, and the manner in which she obeyed her husband ; the history of Kūpilū, the moonce ; where he was incarnate, and for what purpose, &c. ; of Brūmha-gnanū ; of prūkritee and poorooshū ; of vivākū ;* definition of mūhūtū,† of bhūktee,‡ of viragū,§ of yō-gū ;|| why Vishnoo is likened to kalū, i. e. time ; of the way in which persons immersing themselves in the affairs of the world sink into hell ; account of the different actions leading to heaven and hell ; by performing the worship of the gods, also by tūrpūnū, the shrad-dhū, and other ceremonies, men ascend to the heaven called Chūndrūlōkū.*

The fourth chapter contains—The history of Dūkshū, the son of Brūmha ; of his daughter Sūtēē, who was married to the god Shivū ;

* The conviction by which a person is disgusted with the world.

† The properties of a Hindoo saint.

‡ Devotedness of mind to the object of worship.

§ Contempt and dislike of the world.

|| See chapter on the doctrines of the shastrūs.

* The heaven of Chūndrū (the moon deified).

of the abuse of Shivü by Dūkshū;* of Shivü's cursing Dūkshū; of the grand sacrifice of Dūkshū; the gods all arrive at this sacrifice; the daughters of Dūkshū are also present; Sütēē wishes to go, but is forbidden of Shivü her husband; Shivü, however, at last consents to her going; she goes, and while her father is abusing her husband, she dies of grief;† Shivü on hearing of the death of his wife, was transported with rage, and taking his jūta‡ from his head, threw it on the ground with great force, and up sprung a monster, in the form of a sūnyasēē, covered with ashes, having three flaming eyes, with a trishōōlū§ in his hand, wearing a tyger's skin, and a necklace of human bones; and having a round red mark like a ball betwixt his eyebrows; this monster asked Shivü why he created him; Shivü ordered him to go and destroy Dūkshū; this monster then took along with him armies of prātūs,* bhōōtūs,† yūkshūs,‡ pishachūs,§ &c. and destroyed Dūkshū's sacrifice; Shivü's great sorrow at the loss of Sütēē; the gods

* By telling him of his being covered with ashes, sitting in the places where they burn the dead, smoking intoxicating herbs, &c.

† The ground of the quarrel betwixt Shivü (the great god) and his father-in-law was this: It is the custom of the junior branches of a family, as they arrive at an assembly, to bow to their older relations. On a certain occasion Shivü neglected, or refused, to bow to his father-in-law, who began to abuse him in such a manner that a dreadful enmity was raised, which ended in the destruction of Dūkshū.

‡ The jūta is the hair behind, which is suffered to grow by the sūnyasēēs till it is sometimes three, four, and even five cubits long. They mix ashes with it till it is as hard as a rope, and then tie it round their head like a turban.

§ Trishōōlū, a weapon of Shivü's, something like a trident.

* A kind of wandering spirit. † Another kind. ‡ Ditto. § Ditto. Respecting these beings the Hindoos describe them as having bodies, but as being capable of assuming any form, and flying to any part of the world.

come to comfort him; Sūtēē is again born; her father's name Hēē-malūyū, her mother's Mānūka; Dūkshū, after repairing the injuries which Shivū's jūta-formed monster had made, completes his sacrifice; the history of Dhroovū;* the manner in which Dhroovū performed tūpūsa; the history of Prit'hoo; the way in which a man is to believe in the bramhūns, and the fruit he will get; Prit'hoo was a great believer in the bramhūns, and he went to Vikoontū with the greatest ease; name of Prit'hoo's successor on the throne; Prit'hoo's faith in Krishnū; Prit'hoo enquires of Narūdū how the heart may become free from the love of wife and children; the history of king Poorūngūnū; the way in which a king should act towards his wives. Poorūngūnū asks Narūdū the reason why the different members are reduced to a state of decrepitude in old age. Narūdū refers him to those who study the ūdhyatmū learning, viz. that which relates to Brūmhū, the Great Spirit; Narūdū relates to him the word of Vishnoo; account of Prūchāta, a moonee; how Prūchāta performed yōgū.

* A certain king had two wives, the one named Soorūchee, and the other Soonēētee. He was very fond of the former, but the latter he despised. By Soonēētee he had one son. This wife and her child he placed at a distance. When the child grew up a little, his play-fellows used to tell him that he was the son of a king. He asked his mother about this matter, and the reason why, if she was the wife, and he the son, of a king, they were in such circumstances? One day this boy appeared before the king his father, who, knowing his son, was about to take him in his arms, when he perceived that Soorūchee was in sight, and from fear of her therefore he abstained from owning his child. The child returned home sorrowful, and asked his mother, whether they should ever possess the kingdom or not? The mother said, No—unless it pleased God to bestow it. The child then asked, if there was any way of inducing God to do this? The mother said, Yes—by performing tūpūsa. The boy went to bed, and slept till midnight, when he got up, went out into the forest and began to perform tūpūsa, as well as he was able. At length Vishnoo, being moved by his tūpūsa, sent Narūdū to instruct him in the forms of tūpūsa, after which, keeping a perpetual fast, standing on one leg, &c. &c. he performed tūpūsa to Vishnoo, who, unable to resist the power of the merit of his severities, went to him, granted him the kingdom, and created the heaven to which he should finally go, calling it Dhroovūlākū, which is now one of the seven heavens of the Hindoos.

The fifth part contains—the history of king Priyūvrūtū ; of king Ūgnidhrū ; of Trishūdāvū, his tūpūsyā, how he reigned, &c.; the history of the reign of Bhūrūtū ; of Bharūtūvrshū (Hindoost'han) Bhūrūtū's kingdom, and what sacrifices he performed, especially the particulars of the dūrshū-pournūmasū sacrifice ; the ceremonies of the sagnikū-bramhūns ;* account of the nature and actions of Vishnoo ; account of a bramhūn named Ūngira, who was celebrated in the following things, sūmū, dūmū,† tūpūsyā, Brūmha-gnanū, reading of the vādū, instructing others in the vādū, for being constantly happy, &c. ; history of Jūrūbhūrūtū‡, this bramhūn's son, and who was equally celebrated with his father ; history of king Rūhoo-gūnū ; his question to Kūpilū, the moonce, respecting Brūmhū-gnanū ; the fruit arising from hearing the history of king Bhūrūtū ; further account of king Priyūvrūtū ; account of the length, breadth, &c. of the earth ; of the different dwēēpūs ; forms of stūvū paid to Vishnoo ; extent of the different dwēēpūs ; how the dwēēpūs came

* These ceremonies relate to their preserving the sacred fire, and the daily ceremonies connected with it, as well as at births, deaths, &c. See article bramhūns.

† For the meaning of these terms see contents of vādantū-sarī.

‡ This bramhūn spent his time in the wilderness, as a tūpūswēē. Near his leaf-house a deer and her young one used to come ; but one day the old one died, and the compassion of the tūpūswēē was excited towards the young one. He took it under his care, and fed it from day to day with tender grass, till his heart was much fixed on this young deer, which, of its own accord, came to be fed and played with. After some time the bramhūn was seized with a mortal sickness, and his mind was filled with anxiety about his young deer. Who would feed it—how would it be preserved after his death? &c. &c. In these thoughts he spent his last hours, and, repeating “ Hūrinā, Hūrinā” (the name for deer) he died. For his sin in thus forsaking god, and filling his thoughts about a deer, he was born a deer in the next birth ; but he remembered things after he became a deer as though he

to be divided into seven ; account of the seven heavens ; what kinds of holiness introduce persons to each of these heavens ; by performing such and such acts of holiness how long a person will stay in heaven ; of the different hells ; what sins doom to what hells ; the different kinds of punishment in these hells ; the different kinds of things used as instruments of punishment in these hells.

The sixth chapter contains—an account of Ūjamilū ;* particulars

he were a man, and he resolved, if he should be born a man again ; that he would take no notice of human things whatever. After casting off his deer's body, he was born in the family of this brahmīn Ungāra, and, on account of his always sitting, or lying, like a log, insensible to every thing, as though he had no strength in his body, he was called Jārūbhārātū.

* This man was a monstrous sinner, having killed cows, brahmīns, drank spirits, &c. and lived in the practice of evil all his days. He had four sons, one of whom was named Narayānū. In the hour of death he was dreadfully miserable. In his dying moments, he called to his son "Narayānū, Narayānū, Narayānū, give me some water." After death the messengers of Yāmū arrived, seized him, and were about to bind him, and to drag him to a dreadful hell, when Vishnū's messengers came, and began to rescue him. A furious battle ensued, but Vishnū's messengers became victorious, and carried off their prize (poor Ūjamilū) to Voikoonūtū, Vishnū's heaven. The messengers of Yāmū, terribly enraged, returned to their master, threw their clothes and staves at his feet, and declared that they would serve him no longer, for they got nothing but disgrace in all they did. Yāmū was very angry, and ordered Chitrāṅgoptā, the recorder, to look into his books. He did so, and reported that this Ūjamilū had been a most notorious sinner, and that it was impossible for him to reckon up his sins, they were so many. Yāmū passes off to Voikoonūtū, and demands of Vishnū an explanation of this business. Vishnū tells him, he had not heard all ; that however vile this man might have been, he had repeated his name Narayānū, Narayānū, Narayānū, in his last moments ; and he ought to know, that if a man, either laughing, or by accident, or in anger, or in derision, repeat the name of Vishnū, though he, like Ūjamilū, he covered with crimes, and have never done a single act of holiness in his whole life, by the virtue of Vishnū's name he will certainly go to heaven.—This is the doctrine that is universally maintained by the great body of the Hindoos. Hence, when a person is brought down to the river side, in a dying situation, he is never exhorted to repentance, but is urged in his last moments to repeat the names of certain gods, as his passport to heaven. In conversing with a Hindoo shopkeeper, one day, he declared to me that he should live in the practice of adultery, lying, &c. till death, and that then, repeating the name of Krishnū, he should with the greatest ease, ascend to heaven. How shocking this sentiment ! How dreadful this mistake !

of the gods, ũsoorŭs, yŭkshŭs, and of the son of Prŭchāta, a moonce ; account of Narŭdŭ ; of Dŭkshŭ and of his sacrifice,* of a dreadful quarrel betwixt the gods and ũsoorŭs ; account of Shookracharyŭ, the poorŭhitŭ of the ũsoorŭs ; of the holiness called Narayŭnŭ, viz. a worship paid to Narayŭnŭ ; account of Dŭdhēēchee ;† war betwixt the gods and Vritrasoorŭ ; the gods discomfited ; conversation betwixt Indrŭ and Vritrasoorŭ ; Indrŭ destroys the latter ; account of Chitrŭkātŭ, who married a thousand wives ; the history of these wives ; his going to heaven, and being waited upon by the heavenly females ; account of king Mŭrootŭ ; account of the pŭngsŭvŭnŭ, a particular vrŭtŭ.

The seventh chapter — Yoodhist'hirŭ asks Narŭdŭ a number of questions respecting yŭgŭ ; account of Ditēē, the mother of the ũsoorŭs ; account of Iirŭnakshŭ and Iirŭnyŭkŭ ;‡ account of Iirŭnŭkshŭ's son Prŭrhadŭ ; Iirŭnyŭkŭ slain by Vishnoo as Nrisinghŭ ;|| Prŭrhadŭ soothes Vishnoo, who was mad with joy at the vic-

* When the monster which sprung out of Shivŭ's jŭta went with all the bhŭtŭs, &c. to destroy Dŭkshŭ's sacrifice, all the gods being present, this being first seized on Sŭŭryŭ (the sun) and knocked out his teeth. On this account Sŭŭryŭ has gone without teeth ever since, and, at the time of his worship, only soft things, as flour, &c. are offered, such as an old man who had lost his teeth might eat.

† Vritrasoorŭ, an ũsoorŭ, obtained a blessing from Brāhma, that he should never die unless by a bone from the body of Dādhēēchee, a moonce. The ũsoorŭs becoming terrible both to gods and men, Indrŭ obtained from this moonce one of his bones, and became victorious over them.

‡ These two ũsoorŭs were Vishnoo's door-keepers ; from the curse of a moonce they were doomed to descend to earth, and to pass through three births, viz. this, when their names were as above ; afterwards they were Ravŭnŭ and Koombhikŭrnŭ, and then Dŭnt ivŭkrŭ and Shishheopalŭ.

|| See account of Vishnoo.

tory over Hirūnyūkū for which the bramhūns praised him ; the duties belonging to the four sorts of Hindoos, viz. Grūhūst'hūs, Brūmahacharēēs, Vanūprist'hūs, and Dūndēēs ; duties of the four casts ; description of mooktee ; names of the different things to be offered in the shraddhū.

The eighth chapter contains—account of the fourteen mūnoos, and of the seven rishees ; account of the love betwixt a male and female elephant, the former named Gūjāndrū ;* their obtaining mooktee, or absorption in Brūmhū ; particulars of the churning of the sea and of the water of life which was churned ;† account of Vūlēē ; his sacrifice ; the incarnation of Vishnoo as Vamūnū-ūvūtarū ; the names of the fourteen mūnoos ; of their wives and children ; the business of each mūnoo ; of the mūtsya-ūvūtarū.

The ninth chapter contains—account of Swūyūmbhoo one of the seven mūnoos ; account of Ikshwakoo's race, the predecessors of Ramū ; account of king Ilū ; account of Ūinvūrēēshū,‡ a king ; history of Soubhūree, a moonee ; farther account of the family of Ikshwakoo ; history of Hūrischūndrū, a king.

* It belonged to the god Indrū.

† See account of Shivū.

‡ This king was famed for his great power. One day Doorvasa, a moonee, called upon him, and on some account became very angry with the king, and was about to reduce him to ashes ; when the king drew forth a chākrū which Vishnoo had given him, at the sight of which the moonee fled, first to Indrū who declared he could not protect him from Vishnoo's chākrū ; next he applied to Shivū, then to Brūmhū, who declared their inability to help him. At last he was obliged to humble himself to Umvūrēēshū, who forgave him.

I insert the following account in this place, though it is not in the Bhagŭvŭtŭ, it being too long for a note:

Hŭrishchŭndrŭ was famed for his liberality. His kingdom extended over the whole earth. Vishwamitrŭ, the moonee, had a mind to see the extent of his liberality. He therefore went to him, and asked a gift. The king promised him whatever he would ask. He enquired if he was sincere? The king declared he was. The moonee asked him for his whole kingdom. Granted. He then asked for what is called dŭkshina. The king promised to give him this in one month. But where should the king reside? He had surrendered the earth to Vishwamitrŭ. The latter ordered that he should reside at Kashēē (Benares) which was not reckoned a part of the earth.

The king and his family set off, but Vishwamitrŭ, tearing a piece of cloth into three pieces, divided it amongst the king, his queen, and son. The king was taking with him a gold drinking cup, but Vishwamitrŭ took it from him.

Hŭrishchŭndrŭ and his family were nearly a month in walking to Kashēē. No sooner had the king arrived, than Vishwamitrŭ came and demanded the dŭkshina. The king asked whence he should get this, seeing he had surrendered his all. The moonee told him to sell his wife. A covetous bramhŭn bought her, who threatened to give her

only once a day to eat. Vishwamitrū complained that the sum raised by the sale of the queen was too little, and would not accept it. The king was then led round the market with a straw stuck in his hair, to signify that he was for sale. A man of the Haree cast bought him, and made him a keeper of swine, and a superintendant of the place where they burned the dead. With the money thus raised the dūkshina was paid, and Vishwamitrū went home.

Hūrishchūndrū had a son, who staid at the bramhūn's house with his mother. The bramhūn resolved he should not stay idle, and therefore sent him to gather flowers to present to his god in pūōja. This boy used to go, with other children, and gather flowers in a forest, near a moonee's ashṛyū. They broke down the trees, and did much mischief around the moonee's hut. The moonee forbad them once, twice, thrice, but they still continued obstinate. At last, he told them, that whatever boy came into the forest would be bitten by a snake. Hūrishchūndrū's son still disregarded ; he went and gathered flowers, fruits, &c. till he was bitten by a snake and died.

The distressed mother told the bramhūn, her master, that they were of the kshūtriyū cast, and that it did not become them to throw their dead into the river. The bramhūn promised to send wood to burn the body. The mother then carried her child to the landing place (ghatū), where they burn the dead, and, laying down the body, she began to weep aloud and bitterly.

Hürishchundrū was keeper of the ghatū, and levied the tax on those who burnt their dead there : he was aroused by the cries of this woman, and went to enquire into the cause. He saw a female who had brought a dead body to be burnt ; but he did not know her. He demanded of her the usual fee for liberty to burn the corpse. She said she was a poor widow, how could she give any thing? He was very angry with her, and demanded that she should tear the cloth in two which she wore, and give him the half of it. She said if she did, the half would not cover her nakedness.

He was about to beat her with the iron crow in his hand, when she wept, and began to tell him her miserable tale ; her descent ; that she was the wife of king Hurishchündrū, and that this dead child was his son. All the feelings of horror, sorrow, and love, started up in his bosom at once, and he confessed to the poor broken-hearted mother, that he was her husband, the father of the dead child,—that he was Hürishchündrū. The woman was afraid to believe him, thinking he wished to inveigle her into something bad, but he related some secret things that had taken place betwixt them, when king and queen, from which she knew he must be Hürishchündrū. She then put his dead son into his arms, and they both sat down and wept bitterly.

At last they resolved to burn themselves with the dead child.

They got the fire ready, and were about to throw themselves into it, when Yüm ũ and Indrũ arrived, and explained the whole of what had taken place; that this was done on purpose to prove to what extent the king would carry his holiness. Yümũ said he had assumed the body of the Haree, and Indrũ said he had assumed that of the bramhũn; that now they were satisfied. They raised the dead child to life, and sent the king and queen to take possession of their kingdom. On the road they met Vishwamitrũ, who invited Hürishchũndrũ home to his kingdom, and said he had done the whole only to try him.

Hürishchũndrũ having obtained his kingdom, reigned some years, after which, he, and all his subjects, (through the king's holiness),* a man and woman of each house excepted, went to heaven. When the king got to heaven, such was the power of his merits, that Indrũ could not sit steadily on his throne, but at Hürishchũndrũ's approach was compelled to rise and descend. All the gods stood with awe before this holy king; for his merits, when put in the scale, outweighed all theirs, and, as the gods ascend by merit, they were afraid lest they should lose their places.

* Throughout the three first yooğũs, it was in the power of one Hindoo to transfer the merit of his works to another. Hence one man gave the merit of his works to another, and sent him to heaven, and afterwards performing more meritorious works went to heaven himself. Vishwamitrũ, on a certain occasion, transferred the merit of his works to the hundred sons of a king, who had been cursed and fallen into disgrace. He told them to go to heaven, but instead of ascending, as he expected, they fell down again. Vishwamitrũ was so angry with the gods, that he declared he would create a new heaven, a new earth, a new Brũhma, &c. &c. See the chapter on the casts.

At their wit's end, they bethought themselves of Narüdū. No body could extricate them but Narüdū. Narüdū came, and placing himself before Hürishchündrū, asked him if all was well? He said, Yes. "And so you are arrived in heaven," said Narüdū. Yes. "But how is it that you are sitting on Indrū's throne?" The king then began to rehearse his merits, with a degree of pride: "I have given my kingdom (the seven dwēēpūs) to a bramhūn. I have sold my own wife, and been sold myself, to make up the dūkshina; I have given to the bramhūns every thing they have asked; I have governed my kingdom according to the shastrūs; I have fed others with my own flesh ———;"*

While thus repeating his merits, he began to descend, with his subjects. Finding himself descending, he performed stūvū to the gods, who relented, and fixed him in the air.

The ninth chapter also contains—an account of king Sūgūrū; of the kings Ūngshūmanū and Dilipū; account of the birth and tūpūsyā of Ehūgirūt'hū;† history of Ramū; genealogy of the family of Ilū; account of Pūrūshooramū;‡ of Poorōrūvū, the first king of the race of the moon; of king Jūjatee; of king Pooroo; of king

* The king, when hunting on a certain day, gave some of his own flesh to satisfy the hunger of a tyger, and thus preserve the life of a deer which the tyger was persuing.

† See account of G'nga.

‡ Pūrūshooramū is said to have been an incarnation of Shivū.

Bhūrūtū; of king Santūnoo; how these kings governed, honoured the bramhūns, &c.; genealogy of the family of Krishnū.

The following are the outlines of the history of Krishnū, which I here insert that this part of the table of contents may be better understood :

Before the birth of Krishnū, it had been made known by Narūdū, that Krishnū would be born to destroy Kūngsū,* and that he would be the eighth child of Dāvūkēē, Kūngsū's sister, who was married to a kshūtriyū named Vūsoodāvū.

Kūngsū hearing of this prophecy about Krishnū, imprisoned his sister and her husband. During their imprisonment the mother had six children, all of whom Kūngsū destroyed. On the seventh child, viz. Būlūramū, being born, his father's chains were miraculously loosened, and he carried the child, and left it at the house of Nūndūghōshū, at Gōkoolū, whose wife nourished it. When Krishnū, the eighth, was born, the father got loose again, and carried Krishnū to Nūndūghōshū, whose wife having just lain in of a daughter, the father placed the infant Krishnū with her when she was asleep, and

* The pooranū read by the Gōsaces, viz. the Shrētbhagōvūtū, describes this birth not as an incarnation to destroy Kūngsū, but as a blessing upon Dāvūkēē, the sister of Kūngsū, who, after performing tūpāsya, obtained this blessing, that she should have Narayñnū for her son. The Gōsaces further say, that Būlūramū was incarnate to destroy Kūngsū; but that Krishnū, when incarnate, was Narayñnū, or Vishnū himself. The Gōsaces and their followers mind no other incarnation but this, saying all other incarnations were emanations of Vishnū, but that this was Vishnū himself.

took the daughter, and gave it to his own wife to nurse. Kūngsū, on being told that Dāvūkēē was brought to bed of a daughter, was enraged, and was about to dash the child to pieces, when the child sprang from his arms,* and told him the person who would destroy him was at Gōkoolū. Alarmed at this news, he sent persons to put the child to death, but Krishnū destroyed a number of ūsoorūs, &c. who came on this errand. However, the family not thinking it safe to abide there, they fled to Nūndūgramū.

In his infancy Krishnū was so strong, that in drawing the milk from the breast of a rakshūśēē, named Pōōtūna, who had put poison on her nipples, he drew her breath away too, and she died. When very young, he used to go from Nundūgramū into the wilderness called Vrindūvūnū, taking with him a number of children who kept their herds there, and thus, till he was twelve years old, he spent his time in play with them, and in feeding the cattle, living on the fruits of the forest.

Radha, the wife of a milkman, named Ayūnghōshū, was Krishnū's principal mistress,† with whom, and 1,600 other milkmaids, he played, danced, and committed all manner of abominations.

After this, Kūngsū invited the whole country to a feast, and,

* This child was Dourga.

† The names of this whore and this adulterer, joined together, are repeated in every village, street, and Hindoo house in Bengal, as a certain means of removing all sin!

amongst others, Nündüghōshū, who took Krishnū and Būlramū with him. Here Kūngsū, in many ways, endeavoured to destroy Krishnū, but was overcome, and lost his kingdom.

Krishnū now ascended the throne of Mūt'hoora, where he kept 16,008 concubines.

Towards the close of life, Krishnū lived at a holy place called Dwarūka, from whence he is said to have gone to heaven.

The tenth chapter contains—account of the incarnation and whole history of Krishnū; birth of Krishnū; Bhūgūvūtē tells Kūngsū that the person who would destroy him was at Gōkoolū; Nündū makes great rejoicings, as though a son had been born to him, on receiving the child Krishnū;* Kūngsū sends Pootūna, a female rakshūsū, to destroy Krishnū; she offers him her breasts to suck, upon which she had put poison; such was Krishnū's strength, that he drew away her breath at once, and she died; Kūngsū sends Trinavūrttū, an ūsoorū, whom Krishnū also destroyed; the wife of Nündū sees in the mouth of Krishnū a figure of the whole world; Gūrgū, a moonce, performs the ceremonies at giving the name of Krishnū; the infant play of Krishnū; for crying after the breast, his mother got the rope with which they churn the butter, and made him

* A feast is held annually among the Hindoos, called Nāṇḍōtsūvū. This feast is described in the account of Krishnū, in the chapter on the gods.

a prisoner; Kūṅsū sends Vūgasoorū, to kill Krishnū, whom Krishnū destroys; he next sends Ūgasoorū, who assumes the shape of a large serpent, and begins to devour the cattle which Krishnū was attending; Drishnū kills him also; Brūmha steals* two or three of the calves of the herd which Krishnū kept; at the time of numbering the cattle in the evening, Krishnū discovers that two or three of the calves were missing, when he creates others, who follow the cows as naturally as the others; Brūmha, thunderstruck, begins to perform stūvū (flattery) to Krishnū; Kūṅsū next sends Dhānookasoorū to destroy Krishnū; the latter destroys him; Krishnū sweetens the waters of a deep place in the river Yūmoona, and recovers the children who had been poisoned by the water; account of a fire which suddenly took place in Vṛindavūnū; Krishnū kills Prūlūmvū, an ūsoorū, whom Kūṅsū had sent to destroy him: another account of the above fire: description of the rainy and cold seasons; Krishnū's playing on the flute; Radha, Vṛinda, Nūlita, Vishūkha; and other milk-maids, perform the katyayūnēē vrūtū† (a pōōja to Doorga)‡ in order that they may become united in love with Krishnū; the brām-hūns of Vṛindavūnū perform a sacrifice; the boys who accompanied Krishnū with the herds are very hungry; they apply to these brām-

* The creator is here the thief!!! In the next page but one, the reader will find an account of the god Krishnū's killing a washerman, and stealing clothes from his house!!!

† For an account of the vrūtūs, see the head vrūtū.

‡ To enable them to commit adultery!!! Kalēē is worshipped by thieves, to be preserved in the work of plunder!! See vol. 1, page 317.

hūns, who ask them whether they think they shall give the food of the gods to people of such a low cast; Krishnū goes, and brings them food from the bramhūns' houses; a dreadful drought in Vrindavūnū; pōōja to Indrū to get rain; the rain so heavy that people begin to perish; Krishnū seizes a mountain, and holds it up as an umbrella over the heads of the people, to protect them from the heavy rains; praise of Krishnū, on account of his many mighty acts; Indrū performs stūvū to Krishnū; account of the play of Krishnū with the milk-maids, on the 14th, 15th, and 16th nights of the moon, in the month Kartikū; Kūngsū commands Shūnkhasoorū to destroy Krishnū, but the latter destroys him; Krishnū, and the milkmaids go out with the herds; Krishnū's playing on the flute; Kūngsū sends another ūsoorū to kill Krishnū, named Vrishūbhū, who is destroyed like the former; Kūngsū invites the kings, &c. all around to a sacrifice he was about to perform,† and among the rest, Nundū, Būlūramū, and Krishnū; Kūngsū sends two ūsoorūs, Kāshēē, and Vōmū, to endeavour to destroy Krishnū before the time of the sacrifice; Krishnū destroys them; Ūkrōōrū, Krishnū's uncle, sends a messenger and a chariot to bring Krishnū to the sacrifice; conversation betwixt Ūkrōōrū and Krishnū; the yōgēēs of Vrindavūnū, on Krishnū's departure, address a great deal of stūvū to him; Krishnū

* From these *holy actions* of this god, the pōōja called the Rasū takes its rise. See the head Krishnū, in the chapter on the gods.

† Kūngsū performed this sacrifice, that, by getting a great multitude together, he might by some means destroy Krishnū.

departs for Mūt'hoora;* he beholds the city :† Krishnū proceeds to the place of sacrifice, Kūngsū's house, where he engages with some young men in wrestling, who were employed by Kūngsū to destroy him ; he overcomes some drunken and mad elephants, which were placed at the door ; he enters Kūngsū's premises, when a number of giants attack him, but he overcomes them ; Kūngsū was a spectator of all this in a lofty part of the palace ; Krishnū, by one spring, flies up to him, seizes and destroys him ; Krishnū then liberates his parents, whom Kūngsū had long confined, with heavy stones lying on their breasts ; conversation betwixt the old folks and Krishnū ; Krishnū assumes the government, and becomes king of Mūt'hoora ; he sends a messenger to Gökoolū to inform Nündūghōshū and his wife, also the milk-maids and Radha, of the events that had taken

* Seeing Krishnū about to depart, all the Gopīdēś are in the greatest distress : they lay hold of the chariot, and by their tears make the ground so soft that the chariot sinks in the mud, and cannot be moved.

† As they approached the city, Krishnū began to be ashamed at the meanness of his dress, which consisted only of some shreds of cloth, like ropes, round his loins. He therefore said to Bālāramā, " Every one is going to this sacrifice elegantly dressed ; it will never do for us to go in this state." Bālāramā asked where they were to get cloth. Krishnū sent him to a washerman. The washerman said, the cloth belonged to King Kāngsū, and he would not part with it. A quarrel ensued, in the midst of which Krishnū killed the washerman, and carried off the cloth. Not knowing how to put on these clothes, he seized a weaver, and made him put them on him ; the weaver addresses much stāvā to them ; next they go to the shop of a necklace-seller, and seize a necklace each ; they then seize some sandal-wood, which a woman was taking to the house of Kāngsū, who poured out a torrent of abuse upon them. This woman was crooked and deformed, but Krishnū having called her beautiful in a joke, Bālāramā reminded him, that his word must not become false ; Krishnū, therefore, pulled her straight, and made her more beautiful than the āpsaras ; the woman, whose name was Koohja, asked, since he had made her so beautiful, who should enjoy her ? Krishnū asked whom she wished ? She said she wished to have him. Krishnū took her as his companion. Those people, whose things Krishnū had stolen, applied to Kāngsū for redress. Kāngsū advised them to be quiet a day, for he was contriving to punish Krishnū.

place; the messenger relates the grief of Krishnū's friends at his absence; Krishnū's play with Koobja, the woman whom he made straight and beautiful, and whom he afterwards made his mistress; Krishnū talks with the messenger, whom he had sent to his friends at Gōkoolū; Krishnū's conversation with Ūrjoonū respecting the affairs of Yoodhist'hirū; the widow of Kūngsū goes to Jūrasūndhū, her father, the king of Mūgūdhū; account of this king; account of king Moochookūndū; account of the great king Mandhata, of the race of the sun;* Krishnū's marriage with Rookminēē, a daughter of king Rookmū; he first stole this girl, who was betrothed to another person, and then married her; the birth of Prūdyoomnū, one of Krishnū's children by Rookminēē; account of the charge brought against Krishnū of stealing a jewel; this account is thus related:—a man named Prūsānū, who lived at Mūt'hoora, wore a jewel of uncommon value. This man, on some account, went into the forest, where he was devoured by a lion; the lion hung the jewel round his own neck; after this Jamvoovanū, a very strong man, slew the lion, took the jewel, and went home with it to patalū, where he gave it to one of his children to play with; not long after this, it was reported at

* This king was a predecessor of Ram's. He conquered the earth and patalā, and then resolved that he would next conquer the seven heavens. He first went to Umravātēē, Indra's heaven, and so frightened Indrā, that the king of the gods assembled the rest of the gods for consultation, but no remedy could they invent, till Brūmha advised them to send him back to the earth to overcome first a nephew of Ravān's, named Lāvānū, who was in possession of a weapon called jat'ha, which was sure to reduce to ashes whomsoever it touched. They promised Mandhata, that if he overcame Lāvānū, he should have quiet possession of the seven heavens. He then hastens down to earth to subdue Lāvānū, and sends him a challenge. Lāvānū, before Mandhata was ready for action, let fly his destructive arrow, and reduced the proud king to dust. This Lāvānū was at length killed by Shatrūghnā, Ram's brother, who founded a city upon the spot where he had killed Lāvānū, which was called Mūt'hoora.

Mūt'hoora, that Krishnū had stolen the jewel, and killed Prūsānū, for it was known that Krishnū had asked Prūsānū for it ; to avoid this abuse, Krishnū went into the jungle, taking with him some of his people ; on entering the jungle he found the bones of Prūsānū, and the body of a lion ; he also discovered that from the jungle there was a way into patalū ; Krishnū therefore left his men in the jūngle, and went down into patalū ; not returning in a month, according to the promise of Krishnū, the messengers go to Mūt'hoora, and declare the news of Krishnū's death ; Krishnū's relations perform his shraddhū ; Krishnū, in patalū, finds the jewel upon a child ; after fighting a whole year, he kills Jamvoovanū, the father of the child, and taking the jewel, proceeds to Mūt'hoora, where he clears his character ;* Bhēmū's interview with Krishnū ; Krishnū enfolds him in his arms ; Krishnū marries five virgins ; viz. Kalindēē, Mitrūvin-dha, Sūtya, Bhūdra, and Lūkshmūna ; Krishnū wins a flower called parijatū ;† Krishnū's play with Rookminēē ; his quarrel with this wife ; destruction of king Rookmū, the father of Rookminēē ; fight betwixt Vanasoorū and Krishnū ; the destruction of this ūsoorū ; the sin and future punishment attending those who steal from a bramhūn ; the merit of preserving the life of a bramhūn, and the parti-

* By lying, no doubt.

† Narādū carried one of these flowers to Mūt'hoora, and gave it to Krishnū's wife Rookminēē, after which he went to another wife of Krishnū's named Sūtyūbhama, and told her that he had given this flower to Krishnū, who had given it to Rookminēē, and not to her. At hearing this, Sūtyūbhama flew into a dreadful rage, and compelled Krishnū to go to war with Indrū, in whose garden alone these flowers grew, to compel him to give one of these flowers to Sūtyūbhama. The war for this flower was very bloody, till at last Indrū was overcome, when Krishnū stript Indrū's garden, and planted parijatū flowers all round Sūtyūbhama's dwelling.

cular heaven obtained by the person who does this ; Krishnũ sends Bũlũramũ to Vrindavũnũ, to comfort the concubines he had left there ; account of the increase of the river Yũmoona by the tears of the milk-maids, mourning the absence of Krishnũ ; destruction of Kashẽerajũ ; history of Ramũ, Hũnoomanũ, &c. ; account of Bũlũramũ ; of Vidoorũ and Krishnũ ;* Bũlũramũ and Krishnũ's conversation about Koorookshãtrũ ; Krishnũ goes to Koorookshãtrũ ; the rejoicings that take place there on his arrival ; Bũlũramũ and Krishnũ's conversation about Nandũghõshũ, Vrindavũnũ, and the milk-maids ; also respecting the speech of Krishnũ's father Vũsoodãvũ when Krishnũ and Bũlũramũ made obeisance to him ; account of Ūrjoo-nũ's stealing Soobhũdra, the sister of Krishnũ, when she was in the act of being betrothed to Dũmbhũ, a king ; the meritorious fruits of hospitality ; Narũdũ, Narayũnũ, and others perform stũvũ to the vã-dũs ; of faith in Vishnoo, and its rewards ; the doubts of the gods respecting the meaning of mũhũtũ, or the qualifications of a Hindoo saint ; Bhrigoo goes to Shivũ ; they perform the stũvũ of Vishnoo ; account of Krishnũ's mother Dãvũkẽẽ, his wives, and concubines.

The eleventh chapter contains—The birth of a monster in the womb of a bramhũnẽẽ ; Vũsoodãvũ enquires of Narũdũ how the oopasũnũ† to Vishnoo is to be performed ; Narũdũ's answer ; the journey of the gods to Dwarũka to see Krishnũ ; Shivũ takes his army of

* See note, page 121.

† Oopasũnũ includes a number of religious services, as stũvũ, dhyanũ, &c.

bhootūs with him ; Indrū takes with him all the vayoos ; Sōōryū
 takes with him the eight vūsoos ; Ūshwinēē and Koomarū go ; also the
 eleven roodrūs ; the gūndhūrvūs ; the ūpsūras ; the nagūs ; the sid-
 dhūs ; the chanūrēēs ; the goojhūkūs ; the rishees ; the pitrilōkūs ;
 the vidyadhūrūs ; the kinnūrūs, &c. ; the praise they offered to
 Krishnū ; conversation betwixt Krishnū and Ooddhūvū ; description
 of the beauties of Pingūla, a beautiful female, who lived at Vidlāhū ;
 the way in which she sung, danced, &c. ; account of a very wise
 yōgēē named Ūvūdhōōtū ; of his hymn respecting Brūmhū-gnanū ;
 Krishnū converses with Ooddhūvū respecting yōgū ; the latter asks
 Krishnū how mankind might be delivered from worldly attachment ;
 what works produce mooktee ; who are to be called sadhoo ;* the
 benefits arising from the company of the persons called sadhoo ;
 Krishnū describes to Ooddhūvū the nature of the three goonūs, sūt-
 wū, rājū, tūmū ; the proper work of those called sadhoos ; descrip-
 tion of the person of Vishnoo, and of the ornaments on his body ;
 of the yōgēēs, who have subdued their passions and members ; de-
 scription of a particular form of Vishnoo called Ūnimadee ; Ooddhūvū
 relates in praise the birth, glorious actions, &c. of Krishnū ; of the
 four ashrūmūs, or professions ; who may enter into these ashrūmūs ;
 the particular ceremonies peculiar to these different ashrūmūs ; at
 what periods of life it is proper to enter into these ashrūmūs ; the

* From the root *sadhā*, meaning perfection. The Hindoo saints do not derive this name of sadhoo from their moral character, for some of their greatest saints were men of the most impure characters. But at times they exercised on their bodies the greatest severities, and were capable of great abstraction of mind, amounting, in many cases, to perfect stupidity.

different kinds of wisdom described; definition of proper and improper actions; of excellent and evil conduct; of the casts called vŕrñũ-sũnkũrũ, viz. those which have arisen from irregular marriages; of clean and unclean places; the countries in which the antelope is not found are impure countries, unfit for the residence of bramhũns; of clean and unclean things;* of the three goonũs, and in what members particular goonũs reside; the song which a beggar of Ŭvũntēē sung in praise of Vishnoo; of the doctrines of the sankyũ shastrũs; of the evils of improper desire, anger, covetousness, &c.; how the yōgũ (intense meditation) of the yōgēēs may be broken; of the different things with which images of the gods may be made;† Krishnũ forbids Oodhũvũ to abuse any thing, since every thing is Brũmha; Oodhũvũ, hearing much religious instruction from Krishnũ, resolved in his mind that the world (viz. worldly things) was altogether a deception; that besides Brũmhũ every thing was false, and that therefore tũpũsya, to obtain Brũmhũ, was the greatest

* Things receiving a bad name from others are unclean; yet these things may be cleansed by incantations. Things become unclean also, in certain cases, by the presence of shōōdrũs, dogs, cats, crows, &c. Yet these things may be cleansed by sprinkling upon them water in which gold or kooshũ-grass has been dipped. If these animals have touched the food, it cannot be cleansed, but must be thrown away. If an unclean person, or animal, enter the cooking house of a person of superior cast, the latter throws all his earthen cooking vessels away, and cleanses his brass ones. If a European of the highest rank touch the food of the meanest Hindoo, who retains his cast, he will throw it away, though he should not have another morsel to eat. To be revenged on the higher casts for their contempt of the lower, I am told, there is a cast of Hindoos, called dhanookũs, who esteem their houses and boats unclean if a bramhũn go into them, and in these cases never fail to throw away their cooked food, culinary vessels, &c. I have heard that the shoemakers, in the northern parts of Bengal, do the same.

† Jewels, gold, silver, brass, copper, iron, earth, stone, wood, cow-dung, &c. are proper materials for images of the gods. The gods may also be worshipped before water, particular flowers, fire, particular books, words written in the powder of sandal wood, &c. instead of images.

of all objects ; Oodhüvü goes into the forest called Vüdrika ; destruction of the whole generation of Krishnū.*

The twelfth chapter contains—Account of the külēe-yoogū;† the conduct of the kings of the külēe-yoogū ; the number of yoogūs in a day and night of Brümha ; one day and night of Brümha makes a külöpü ; the number of mūnoos who reign in one külöpü ; the manner in which Pūrēekshitū was bitten by a snake ;‡ of the four vādūs ; the praise of Narayūnū ; conversation betwixt Markündāyū and Vishnū ; praise of Shivū ; account of the great saints called Mūhapoorooshū ; praise of Sōōryū ; contents of the pooranūs ; of the number of verses in each pooranū.

[Then follows an account of the benefits of reading or hearing

* See page 77.

† See the külēe-pooranū.

‡ When it was known that Pūrēekshitū would be bitten by a snake, a person celebrated for his skill in curing the bite of snakes, went to cure the king ; on the way, the snake that was to bite the king assumed the form of a bramhūn, and entered into conversation with this person. This bramhūn questioned the power of this person, and in order to prove him, bit a tree, which was immediately reduced to ashes. The snake-doctor took up some of the ashes in his hand, and, by reading incantations, raised the tree in all its vigour. The bramhūn-snake, seeing his amazing power, entreated him not to go to cure the king, for as the king had been cursed by a bramhūn, if the curse were not accomplished, much abuse would fall on the vādūs, the bramhūns, &c. The snake-doctor was induced to return, after receiving a large present.

King Pūrēekshitū, knowing that his death would soon take place, went to the side of the Ganges, and continued fasting seven days, when Shookūdāvī read to him the Shrēebhagāvūtū. At the close of the poem, a snake, in the form of a maggot, entered a fruit, which fruit a bramhūn gave to the king, who, out of compliment, (as is usual with the Hindoos on receiving a present,) placed it on his head. This snake bit the king in the temples, when he died, and went to heaven, the curse of the bramhūn having been removed by hearing the Shrēebhagāvūtū.

the Shrēēbhagvūtū ; such as, that the person shall possess wealth, wise children,* fame, long life, &c. &c.

In reading a particular pooranū, the Hindoo has regard to the deity whose name prevails most in it ; and, while he reads, he retains in his mind the wish that he may go to the heaven of the god who is the principal hero of the book ; as, in reading the Shrēēbhagvūtū, the reader wishes that his perusal of this work may be accompanied with this fruit, viz. his going to the heaven of Krishnū, who is the person principally celebrated in this work. He who reads the Ootkūlkhündū, wishes that his reading may obtain for him the heaven of Jūgūnnat'hū ; he who reads the Kashēēkhündū, wishes that his reading may obtain for him all the blessings that a residence in this holy place (Benares) can procure.]

* The Hindoo shastrū represent that man as particularly fortunate, who is the father of a wise son.

TRANSLATION

OF

The Substance of the Work called Kashēe-Khündū.

THE skündū pooranū contains a number of khündūs, or parts, of which one is called kashēe-khündū, because its contents relate to the holy place called Kashēe, or Benares.* The Hindoos attribute this work, as well as all the other genuine pooranūs, to Vādūvyasū. At present, this khündū is read by very many of the respectable Hindoos of Bengal, who prefer it to the Ramayñnū, on account of the copies being more perfect than those of that work; and to the Mūhabharūtū, on account of the bulk of the latter work,†. They prefer it also to the Shrēēbhagvūtū, because that work is attributed to a person who was not a moonce,‡ viz. to a dūndēe named Yōpūdāvū, the author of the Sūngskritū grammar, called the Moog-dhūbōdhū.

* A journey to Benares, and the performance of religious ceremonies there, are actions in the highest repute for religious merit amongst the present race of Hindoos. Many Calcutta cirkars indulge the hope, that they shall remove all the sins they commit in the service of Europeans (which every one knows are neither few nor small) by a journey to Benares, before they die.

† The expences attending the public recitations of the shastrūs are increased in proportion to their length; and it requires a very large sum to get through such a work as the Mūhabharūtū.

‡ The Hindoo shastrūs are esteemed in proportion to their supposed divine origin, as, those written by the gods are preferred before those written by the rishees; those written by the rishees are preferred to those written by the mooncees; and those written by mere men, but especially by shōōdrūs, are esteemed least of all.

Account of the birth of Vādūvyasū ; his learning ; while Narūdū was one day bathing in the Nūrmūda, and fixing his mind on god, he had a sight of the mountain called Vindhū, ornamented with fruits, flowers, trees, climbing plants, jewels, birds of all species, rishees, moonees, &c. The first section of this work is taken up with a description of this mountain.

One day all the gods go to Brūmha's heaven, and after doing obeisance, offering to him a variety of stūvū, &c. they ask him to instruct them in the different works of merit by which the several casts may obtain happiness in this world, and Brūmha's heaven hereafter ; Brūmha is greatly pleased with their stūvū, declaring that now none come to ask questions important to the good of mankind ; and, giving them many blessings, promises to inform them in all they wish : he first tells them, that the worship of the cow must be performed, presenting to her excellent offerings ; also journeys to holy places, and bathing at these places ; the service of the bramhūns ; gifts of money and property to please bramhūns, &c. Next follows the praise of Brūmha's heaven, called sūtyū-lōkū.

The merits arising from bathing in, worshipping, &c. at the pool called Mūnikūrnika, in Benares ; the names of the persons who have performed particularly splendid ceremonies at this pool. Those who hear the words of this third section of the kashēē-khūndū will obtain everlasting residence in the heaven of Shivū.

The next section contains an account of the manner in which Lōpamoodra loved and served her husband; how she behaved when he was at home, and when abroad, &c. The wife, who behaves towards her husband in the excellent manner here described, deserves the name of Lōpamoodra. They who hear, or cause others to hear, the contents of this section, will enjoy the heaven of the god Indrū.

Ūgūstyū, the moonee, performed a pilgrimage to Kashēē, where he performed many meritorious works: these are recorded in this section. The person who hears this account, and hangs the words as a charm round his neck,* will be happy here, and have an excellent place in heaven.

The next section relates to the tēērt'hū-st'hanūs, or holy places; their virtues; the different heavens to which the worshippers at these places will go; the ceremonies to be performed at these sacred places; the consequences of committing sin at the tēērt'hū-st'hanūs; and how these sins may be removed.

Shivūshūrmū, a bramhūn, committed the shastrūs to memory at Mūt'hoora, from morning till night; his application was so intense that he neglected all the daily ceremonies of his religion; when

* See the article kūrūchū, in the next chapter.

he came to die he was full of sorrow about this neglect. This section relates these circumstances at length, and further gives an account of the benefits of visiting and dying at the following places, viz. Kashēē, Kanchēē, Maya, Uyōdhya, Dwarūvūtēē, Māt'hoorā, and Ūvūntēē.

The names of Vishnōo; the benefits of repeating these names; description of the city of Yūmū; of holiness and unholiness; those persons who offer ūrghyū* to Sooryū, will obtain the heaven of this god; description of the heaven of Sōōryū; a form of stūvū to Shivū. Whoever repeats this before the shivū-lingū, for twelve months, will obtain a son. The name of this form is sēērashwūrū stūvū.

The forms of the worship of Ūgnēē; the names of the persons who have been eminent in performing this worship; the benefits arising from performing it; description of the heaven of Ūgnēē; the benefits of performing the worship of Vūroonōshwūrū and Noiritēeshwūrū, at Benares; description of the heaven of these two gods.

Those who worship the image of Koovarāshwūrū at Benares will enjoy the greatest benefits, and obtain the heaven of Koovārū; description of the heaven of this god.

* Certain offerings are called ūrghyū, viz. dūbrvā grass, rice not wet in shelling, red flowers, sandal wood, barley, and leaves of the bale tree.

The person who worships Sōmāshwūrū,* will obtain the heaven of this god ; description of this heaven.

Whoever worships the goddess Nūkshtūrū, at Benares, will go to the heaven of this goddess.

Shookracharyū, a great pūndit,† set up an image of Sookrāshwūrū at Benares. The worshipper of this image will go to the heaven of this god.

The gods Mūngülū, Shūnce, and Vrihūspūtee set up their own images at Benares. The worshippers will go to their heavens.

Mūrēchee, Ūtree, Poolūhū, Poolūstū, Kritoo, Ūngira, and Vūshisht'hū, were born from the mind of Brūmha, and are equal to him. These seven rishees have seven wives, named Sūmbhōōtēē, Ūnoosōōya, Kshūma, Prēētee, Sūnnūtee, Smritce, and Oorja. The three worlds, viz. heaven, earth and patalū, are preserved by the merit of the religious services of these seven rishees. These rishees set up images in their own names at Benares. Whoever worships these images will obtain the heavens of these rishees.

* A form of Chāndrū [the moon].

† This person was gooroo and poorōhitū to the ūsoorās. He knew the māntrā by which the dead might be raised.

Dhroovū, a king's son, performed tūpūśya from his childhood.* This section contains the particulars of this child's extraordinary severities. Dhroovū, after he became king, set up an image at Benares, called Dhroovāśhwūrū. He who worships this image will go to the heaven called Dhroovū-lōkū.

A bramhūn, named Shivūdhūrmū, performed the worship of Shivū, so as to obtain mūkshū. This section contains the particulars of this person's looking at the image, his forms of stāvū, jūpū, dhya-nū, pñōja, hōmū, &c. and his method of walking round the image.

Ūgūstyū, a moonce, one day saw Kartikū in a forest, and offered much stāvū to him, as though he had been Brūmha. This section refers to this circumstance.

The next section contains an account of the powers of Gūnga, and the benefits of seeing, touching, drinking, and bathing in, this river, and of living and dying on its banks, &c.

* See a note in the table of contents of the Shrēēbhagūvūtī. At this day, Hindoo youths occasionally leave their homes at ten, twelve or fourteen years of age, and visit different holy places, partly from a disposition to wander, and partly from an idea (imbibed from hearing stories from their childhood respecting these places) that visiting holy places will be a meritorious act. In these cases, they depart in secret, under the fear that their parents may prevent them. Some afterwards send letters, to acquaint their parents that they have proceeded to such a holy place; others return after a lapse of some months, and others never return; but if a young person have left home without acquainting his parents, they often conclude that he is gone to see some idolatrous ceremony, or to bathe in Gūnga, or to some holy place.

Bhṛṅgērūthū, and his ancestors, performed tūpūsyā many years to bring Gūnga from heaven. The particulars of this tūpūsyā; the bringing of the goddess from heaven; Shiv ū's catching her in his jūta, &c. &c., are next given.

He who goes to Benares, and does not perform the stūvū, pōōja, prūdūkshinū, prūnamū, &c. of the god Mūhakalē, set up there, his visit to Benares will be without any religious merit, even though he should worship the images of all the other forms of Shivū there.

The forms of worship peculiar to Dūndūpanē, an image at Benares, and the consequences of not worshipping this image.

The benefits attending the worship of Parvūtēēshwūrū, a form of Shivū, set up at Benares. The reasons why a certain pool at Benares is called Gnanūvapēē; why Vishāshwūrū, the chief god of Benares, is said to dwell in this pool; the benefits of seeing this pool, of bathing in it, and of performing pōōja, jūpū, &c. at its brink.

The number of holy spots in the holy place, in Benares, called Gnanūvapēē; the fruits of bathing, &c. in this pool.

The proper time for performing the daily duties of a Hindoo.

The duties of a brūmhūchārēē; the casts who may assume this

profession ; what profession may be taken up after that of a Brūmhūcharēē. The times when a Brūmhūcharēē should sleep, &c.

The marks of an excellent female,* and the parts of the body pointed out in which good and bad marks are to be found.

The method in which shōōdrūs must serve the bramhuns ; the fruits of this service. The evil consequences of neglecting to serve bramhūns.† The duties of secular persons, [grihūst'ñū]. The point of precedence among sons ; which son is to marry first ; the evils which arise from a younger son being married before the elder, viz. he and his wife, the girl's father, the priest, and the ghūtūkū,‡ will sink into a dreadful hell. If a person, before eating, do not make a three-corner'd mark in the earth [mündülū], and place his food on it, his food will lose all its nourishing properties ; his food is said to be devoured by the ūsoorūs. If ghee, pūrūmannū,§ &c. be offered with the naked hand to a person who is eating, and not in a vessel, the food will be esteemed forbidden as the flesh of cows.

The next section relates to the ceremony called yōgū. How a person is to hold his breath, &c. &c. in performing yōgū.

* See account of the ūl'nakarū shastrūs.

† In writing the shastrūs, the cunning bramhūn has, on almost every occasion, consulted the interest of his cast. He must pay no tolls ; he must eat free of expence wherever he goes ; shōōdrūs must serve him without wages, &c. &c. &c. &c. &c.

‡ A person employed to settle marriage agreements.

§ Rice boiled in milk and sugar.

The next section relates to lucky and unlucky dreams. The particular prayūshchittūs which should be performed to prevent the consequences of bad dreams. Many particulars respecting dreams are contained in this section.

Account of the tūpśya which a bramhūm, named Divōdasū, performed on a mountain called Mūndūrū.*

Description of Benares, in its former and present state. The happy consequences, to all casts,† of living or dying at Benares.

There are sixty-four images of yōginēē‡ at Benares. This section relates the particulars of their worship, &c. and the benefits of this worship.

Benares, says this work, is surrounded by three rivers, viz. the Ūścē, Vūrūna, and Ganges. If a person bathe where these three rivers unite, the merit will be very great. The number of years

* With this mountain the gods and āsoorīs churned the sea, when they obtained the water of life. See account of Shivū.

† The Hindoo pūndits declare, that even Europeans, dying at Benares, though they may have lived all their days upon cow's flesh, will certainly obtain absorption in Brūmhū. On this subject they quote a verse, in which Kashēē is compared to a loose female, who receives all comers, and destroys their desire of sin, by quenching their lustful appetites. The Hindoo learned men also admit that Englishmen may partake of the blessings of their religion, in two other instances, viz. if they become firm believers in Gīnga, or die at Jūgīnnat'hī-kshūrū. In all other respects the Hindoo heaven is shut against all eaters of cow's flesh.

‡ Female companions of Doorga. See account of Doorga.

which a person will have allotted to him in heaven in reward for his having lived at Benares.

The benefits of worshipping Lōlarkū and Ootūrarkū, two images of Shivū set up at Benares.

The next section describes the fruits of worshipping the images of Shamvadyū, Droopūdadityū, Mūyookhadityū, Gūroorāshwūrū, Gūngadityū,* and Dūshashwūmādhāshū.†

Praise of Benares. If a person pass his days in this holy place he will enjoy mōkshū.

If a person on the 14th of the moon, in the month Ūgrūhayñū, have bathed in the Ganges at Benares, he will not become a prā-tū‡ after death, die wherever he may.

Account of the god Gūnāshū, his worship, stūvū, &c.

* The image of Gūnga, placed with that of Sōōryū, in honour of Sōōryū's praising Gūnga at this place, in her descent from heaven.

† By the side of the Ganges at Benares is a flight of steps [ghatū] called by this name, which are very famous, and the bathing at which is esteemed very meritorious, equal to the performance of ten ūshwūmādhūa. At this place Brūmha performed ten ūshwūmādhūa, and promised the benefit of ten ūshwūmādhūa to the person bathing here.

‡ The Hindoos believe, that after death a person's soul, assuming an aerial body, becomes a wandering ghost, feeding on ordure, putrid flesh, &c. and that the soul continues in this state twelve months, when it assumes another body, capable of bearing the joys or the sorrows which are due to it on account of its conduct in this world.

Account of a bramhūn named Divōdasū, his meritorious actions ; the place where he performed his religious ceremonies ; to what heaven he went, &c.

The benefits that will arise from worshipping an image of Shivū at Benares, named Nagāshū.

Account of the method in which Divōdasū performed tūpūsyā to Shivū ; and the blessing which this god gave him.

At Benares is a pool called Pūnchanūndū : the person who bathes in this tank, only once, will enjoy greater benefits than if he bathed at Prūyagāshū for a month.

Another pool at Benares is called Vindoo. This section contains an account of the benefits that will arise from dancing,* singing, reading the shastrū, or performing other ceremonies at this place, having faith in the god worshipped.

The next section contains an account of another pool, or tank, at Benares, called Vishnool-tērt'hū, and the benefits of bathing, &c. here.

* When I asked the pāndit with whom I translated the Kashēekhūndū, what merit there could be in dancing, he replied, that if a person rejoiced through faith in the god or goddess worshipped, it must be a meritorious action : such a person rejoiced in the assurance of the ability of the god, and that he should certainly have what he had prayed for. Is not this a happy illustration of David's dancing before the ark ?

The benefits arising from worshipping an image of Shivū at Benares called Vrishūbhū-dhwūjū.

The different holy places at Benares described, and the Benefits of performing the shraddhū at these places.

The next section describes and praises the manner in which a certain bramhūn performed tūpūsyā, &c. to Shivū, at Benares, with the blessing which this bramhūn obtained.

The conduct proper for a person who resides at Benares: he must relieve the poor, sick, blind, lame, &c. and abstain from all sin; if he be guilty of any sin, that sin cannot be removed by the performance of any ceremony at any other place; but if this person go to a place in Benares called Ūntūrgrihū, his sin will be removed; but if he sin at Ūntūrgrihū, this sin cannot be destroyed, unless the person should happen to die on this spot; yet in this case he will not obtain mōkshū.

At Benares is a form of Shivū called Pūrashūrāshwūrū, set up by a moonee called Pūrashūnū. Whoever worships this image with the ceremonies called stūvū, pōōja, &c. &c. will obtain certain benefits mentioned in this section.

The next section is of the same nature. It relates to a form of

Shivū called Ūpsūrūsāshwūrū, and is said to have been set up by one of the ūpsūras. Near this image is a small tank, where if a person bathe he will ascend and dwell with the ūpsūras.*

An image at Benares named Rūtnāshwūrū, is next mentioned, with an account of the benefits of worshipping this image; of bathing in an adjoining tank, &c.

Account of an ūsoorū, named Mūhishasoorū, his birth, his strength, quarrel with the gods, and death.†

The next section mentions two other forms of Shivū at Benares, named Koobjāshwūrū and Nūlūkoovūrāshwūrū, and the benefits of performing their worship.

The birth, wars, and destruction of Doorgasoorū.

Account of the sixty-four vātalūs;‡ their origin, place of abode, power, &c.

Of the efficacy of mūntrūs or incantations.

* There are five of these heavenly whores in the Hindoo heavens, whose names are Ourvvūshēē, Mānūka, Rūmbha, Pūnchūchōora, and Tilōttāma.

† The particulars at large of this ūsoorū are related in the work called Chūndēē.

‡ A kind of aerial beings.

By bathing once in a small tank at Benares, called Mūnikūr-
nika, the benefits will be as great as in bathing in other places in Be-
nares for a long period.

If any pūndit, or other person, communicate the particulars of the
efficacy of performing the ceremonies of bathing, pōñja, &c. &c. at
Benares, to a person who is an abuser of Shivū, or Benares, this
pūndit will sink into hell. But if he communicate these things to
a sound believer, he will reap great benefits.

The next section contains an account of a person who perform-
ed at Benares, to a very great extent, the worship of Trilōchūnū, an
image of the three-eyed Shivū; and of the particular heaven which
this person obtained. The same heaven is also promised to the per-
son who shall be so fortunate as to hear this account.

The next section contains the names of many images, forms of
Shivū, at Benares; the benefits following their worship, &c.

Doorga, one day, asked Shivū respecting the benefits of perform-
ing jūpū, &c. at a pēēt'hū-s't'hanū at Benares, called Dhūrmāshwū-
rū. Shivū replied, "Oh! goddess, thou askest a very secret thing, but
I will certainly inform thee." This section contains Shivū's answer,
in which he expatiates on the amazing benefits of these ceremonies,
when performed in this place.

Ūgūstyū, a moonee, asks Kartikāyū respecting the efficacy of performing religious ceremonies at a holy place at Benares named Dhūrmū-tēert'hū.

Parvūtē asks the same question of Shivū, respecting an image named Vishwāshwūrū. Shivū gives her the history of a certain king, who was a great worshipper of this god.

The next section describes the efficacy of bathing at the junction of the Ganges and the Ūścē, at Benares.

Account of a place in Benares where it is said Shivū and Parvūtē reside: also of the tūpūsyā which the moonee Ūgūstyū performed in this place.

Account of the efficacy of performing ceremonies before an image of Shivū which Vishwūkūrma is said to have set up at Benares.

Description of the ceremonies of a yūgnū performed by Dūkshū, the son of Brūmha,* whose daughter Sūtē died of grief, while her father was pouring abuse on her husband Shivū.†

* See table of contents of the Shreēbhagvūtā, page 123.

† In allusion to the attachment of this woman to her husband, at present, when a woman devotes herself on the funeral pile of her husband, she is called Sūtē.

Account of an image set up by the goddess Parvūtēē, called Parvūtēēshū, and the benefits of performing its worship.

A form of Shivū named Gūngāshū, set up by Gūnga, is next mentioned, and the benefits flowing from its worship described.

The three following sections give accounts of the images named Sūtēēshwūrū, Ūmrītāshwūrū, and Vyasāshwūrū, and of the benefits following their worship.

Next follow accounts of many other holy places; also of the place called Mooktimündūpū.

The last sections are devoted to the praise of Vishwāshwūrū, and describing the benefits of worshipping this image.

TRANSLATION

OF

The Substance of the Ootküllü-khündü,*

A portion of the Skündü Pooranü.

THIS pooranü, among other subjects, enlarges upon what are called the tēert'hü-st'hanüs: this khündü, or part, treats of the holy place called Jügünnat'hü-kshātrü,† in the same manner as the preceding work, called Kashē-khündü, relates to Kashē, viz. Benares.

The mooncees, on a certain occasion, asked Joiminee, another moonce, to inform them respecting the wonders of the place called Jügünnat'hü-kshātrü, and why god dwelt in wood there. This moonce then enters into a description of the origin, wonders, and extent of this place.

The second section relates a story of a crow; the praise which

* Ootküllü is the name of the country (Oorea or Orissa) in which the image of Jügünnat'hü was first set up. Khündü means part, or chapter, referring to this work being a part of the Skündü pooranü.

† Kshātrü means land or field; here it means place.

Yūmū paid to Jūgūnnat'hū; the account of Jūgūnnat'hū-kshātrū which the goddess Lūkshmēē gave to Yūmū.

The third section. Account of the vūtū tree at this place, which has existed during the four yoogūs, and the sight of which is accompanied with extraordinary merit;* the stūvū which Markündāyū, a moonee, offered to Jūgūnnat'hū; description of a pool at Jūgūnnat'hū-kshātrū, called Markündāyū, and of the benefits of bathing in this pool.

Fourth section. The bounds, and efficacy, of this holy place; the account which Lūkshmēē gave to Brūmha of king Indrūdhoonnū; the greatness of Jūgūnnat'hū, Vūlūramū, and Soobhūdra, described; the reason why Vishnoo assumed this form in this place.

Fifth section. Account of two kings Poondūrēēkū and Ūmbūrēēshū.

Sixth section. The people of Ootkūlū praised for their religion, happiness, and proper conduct.

Seventh section. Account of Indrūdhoonnū, also of a bramhūn, named Vidyapūtee, whom Indrūdhoonnū sent to this holy place, with the ceremonies performed here by this bramhūn.

* The ficus religiosa. A print of this tree, and another of the flight of steps at Benares, called Dūshash-wūmādhū, (see page 156) have been published in England.

Eighth section. Vishwavüsoo, a chandalü,* shewed this holy place to Vidyapütee, and described to him its miraculous powers. The friendship betwixt this bramhün and this chandalü. The latter makes known to the former the prophecies respecting Jügünnat'hü.

Ninth section. Jügünnat'hü at one time hid himself. The gods full of sorrow, go to Vishnöö, and perform stüvü, when a voice in the heavens was heard, "Go to Brümha." The gods go to Brümha, who makes known the prophecy of Jügünnat'hü's intended appearance in the wooden image. The bramhün Vidyapütee returns to king Indrüdhoomnü, and relates what he had seen and heard.

Tenth section. The king's curiosity is excited by the report of the bramhün, and wishes to go to Jügünnat'hü-kshätrü. Before he sets off, Narüdü arrives, and enlarges upon the report of the bramhün, so that the king has still greater desires to visit this holy place.

Eleventh section. Indrüdhoomnü, with his relations, priest, &c. &c. go to Jügünnat'hü-kshätrü.

Twelfth section. Narüdü on the road relates to the king the origin of Ākamrü-kanünü† and Kashēē.

Thirteenth section. Account of two images of Shivü, called Vilāshwörü and Kūpōtāshwörü, which the king saw in his journey.

* A person of very low cast.

† A forest.

Fourteenth section. When on the road the left eye of Indrūdhoomnū danced in its socket. The king asked Narūdū the meaning of this bad omen. Narūdū informed him, that he would be unable to see Jūgūnnat'hū, who was become invisible. Narūdū comforts the king, and persuades him to make a wooden image of Jūgūnnat'hū, when he arrives at Orissa.

Fifteenth section. Indrūdhoomnū, on his arrival, went to the place on the mountain Nilū* where Jūgūnnat'hū used to be; made, his obeisance, performed his stūvū, pōōja, &c. and then promised Narūdū, that he would make a wooden image of Jūgūnnat'hū, and set it up in this place.

Sixteenth section. The king then, by means of Vishwūkūrma, the architect of the gods, made an image of Nrisinghū; set it up in this place, and performed a great pōōja to it.

Seventeenth section. Indrūdhoomnū began to perform a thousand ūshwūmādhūs. In the night he saw Vishnū in his dream.

Eighteenth section. Praise of Indrūdhoomnū. The king's servants, in the night, see on the sea shore a vūtū tree with four branches. They report the fact to the king, who mentions it to Narūdū.

* No mountain is at present perceived at this place.

The latter gives him the particulars of this tree, that it had continued through the four yoogās, that it was called the dāvū-bhrikshū, the imperishable tree; whoever saw it would escape all future transmigrations, enjoy heaven, &c. &c.

Nineteenth section. Vishwūkūrma makes the images of Jūgūnnat'hū, Būlūramū,* and Soobhūdra;† a description of these images; praise of these images.

Twentieth section. Indrūdhoomnū praises Jūgūnnat'hū; the bramhūns, kshūtriyūs and voishyūs perform pōōja to Jūgūnnat'hū; praise of a pool dug by order of Indrūdhoomnū.

Twenty-first section. This king builds an immense temple for Jūgūnnat'hū.

Twenty-second section. Indrūdhoomnū and Narūdū ascend in a chariot to Brūmha's heaven; the king's sorrow because the temple was not quite finished before he departed; Narūdū comforts him.

Twenty-third section. Indrūdhoomnū praises Brūmha, and gives him an account of Jūgūnnat'hū; the gods arrive; the king addresses the gods, and invites them to come to the dedication of the tem-

* Jūgūnnat'hū's elder brother.

† Jūgūnnat'hū's sister.

ple; the gods ask Brümha how it is that Jügünnat'hü has assumed a wooden form.

Twenty-fourth section. The gods go to Jügünnat'hü-kshātriyü, and make their obeisance to the image of Jügünnat'hü; a voice from heaven is heard, commanding Indrüdhoonnü to dedicate the images, and promising that Vishnöö shall dwell in the wood; the gods, rishces, and moonces arrive at the temple; the king makes obeisance to them, and entreats them to perform the ceremony called prütisht'ha.*

Twenty-fifth section. Vishwükürma prepares chariots (rüt'hüs) for Jügünnat'hü, Bülüramü and Soobhüdra. Joimince, a moonce, instructs the moonces in the method of performing the ceremonies of the prütisht'ha, and reading the müntrüs.

Twenty-sixth section. Conversation betwixt Shalü, a king, and Indrüdhoonnü; praise of the god Madhüvü,† whose image Shalü set up.

Twenty-seventh section. Brümha introduces the different gods, by name, to Indrüdhoonnü; Brümha appoints the moonce Bhürüd-

* See article prütisht'ha in the next chapter.

† The husband of Lükshmëe.

wajū to perform the ceremonies of the prūtisht'ha for Jügünnat'hü and the temple.

Twenty-eighth section. Brümha relates to Narüdü the history of an image of Nrisingū, at Jügünnat'hü-kshätür, and the benefits of receiving the initiating müntrü of this god.

Twenty-ninth section. Brümha intercedes with Jügünnat'hü, that king Indrüdhoomnü may finally ascend to his heaven; Brümha blesses this king, and appoints the festivals of Jügünnat'hü.

Thirtieth section. Shünükü, and other moonees, ask Joiminec, at what time the festival called snanü-jatrü is to be performed; the nature of its ceremonies; its müntrüs; the benefits arising from this worship; and the heaven to which the worshippers will go.

Thirty-first section. Shünükü, and others, next ask Joiminec what are the benefits of bathing in the pool prepared and consecrated by Indrüdhoomnü, and also what are the benefits of seeing the ceremony called the snanü-jatrü.

Thirty-second section. The benefits of seeing the image of Jügünnat'hü on the 11th, 12th, 13th, 14th, and 15th of the moon in

the month Joisht'hũ, and particularly from seeing this image on the 15th ; the benefits of performing a ceremony called joisht'hũ-vrütũ on the above days.

Thirty-third section. The benefits of making and consecrating a chariot to Jügünnat'hũ, and of performing the pōōja of this god at the time of drawing his carriage.

Thirty-fourth section. The image of Jügünnat'hũ, at the rüt'hũ-pōōja, is carried to the temple of a neighbouring god, and stays there seven days, where pōōja, and other ceremonies, are performed ; the benefit of attending on these ceremonies ; manner of performing a ceremony called chütüşpadũ-yōgũ.

Thirty-fifth section. The manner of performing pōōja to the guardian deity of the rüt'hũ, and to the bhōōtũs and prātũs ;* the merit of going to the place where Jügünnat'hũ continues during these seven days ; the pōōja to this god while in the rüt'hũ, on its return to the temple.

Thirty-sixth section. The merit of residing at Jügünnat'hũ dur-

* Both prātũs and bhōōtũs are wandering ghosts, but prātũs wander only for twelve months after the death of the body they inhabited, and bhōōtũs perpetually wander. The worship of these beings is appointed by the Hindoo shastrũs on certain occasions, particularly on the sixth day after the birth of a child, that they may not injure the child.

ing the months Shravṇṇ, Bhadrṛ, Ashwinṛ, and Kartikṛ; the method of fasting, performing pōṇja, &c. on the 11th of Shravṇṇ, the day on which Jṅṅnat'hṛ lies down, to begin his four months' sleep.

Thirty-seventh section. Method of performing a vrṛtṛ, during the above four months, called the four months' vrṛtṛ; king Shwātṛ performed this vrṛtṛ, and obtained an interview with Vishṇoo, and many blessings from this god.

Thirty-eighth section. The benefits attending the wearing or eating of what has been presented to Jṅṅnat'hṛ;* the diseases, &c. which came upon a bramhṇ named Shandilyṛ, who went to Jṅṅnat'hṛ-kshātriyṛ, but did not eat the food which had been presented to this god; the benefits attending the wearing a mala (necklace) made of the seeds of the toolsee tree, or of the flowers which have been presented to Jṅṅnat'hṛ.

* In Orissa the people buy the boiled rice which has been offered to Jṅṅnat'hṛ, and all the different casts eat together of it, as an act of holiness: the same conduct in Bengal would make them outcasts. All the Hindoos eagerly embrace whatever has been offered to an idol; hence it is common to see flowers which have been offered stuck in the hair of a Hindoo; the water that has been offered to an idol is preserved in Hindoo houses; with this water they rub their bodies, and occasionally sip a drop, receiving it as the water of life. At the temples of Jṅṅnat'hṛ in Bengal, the Hindoos make an offering to the god, and receive in return boiled rice, &c. which have been offered to the god: they think this rice will do something more for them than fill their bellies. It would seem, that the offerings made to the gods were sold in the shambles at Corinth; and, no doubt, they were sold at a higher price than other things of the same kind in the market. See 1 Corinthians x. 25, 26, 27, 28.

Thirty-ninth section. The benefits attending fasting, and performing pōōja, stūvū, &c. &c. to Jūgūnnat'hu on the day when he lies down, on the day when he turns to the other side, and on the day when he gets up ; the manner of finishing the vrütū, on the full moon of the month Kartikū, called the four months' vrütū ; the benefits attending the presenting lighted lamps at the temples dedicated to the different forms of Vishnoo, on the different holy days in the month Kartikū.*

Fortieth section. Method of performing a vrütū in the month Ūgrūhayūnū, called Pravūrūnōtsūvū ; method of performing a ceremony called Pooshyū-snan-ōtsūvū, and the fruit arising from it.

Forty-first section. Manner of performing the snanū, dūrshūnū,† pōōja, stūvū, &c. of Jūgūnnat'hū, Būlūramū and Soobhūdra, on the first day of the month Maghū, and the benefits of feeding Jūgūnnat'hū, and distributing the offerings to others, on the same day.

Forty-second section. Method of celebrating the feast called dōlū-jatrū, and the merit of these ceremonies.

Forty-third section. The great merit of making and worshipping an earthen image of Jūgūnnat'hū every month.

* These illuminations are very common in this month. Some are suspended from bamboos, others are lighted up in the temples, and others are floated down rivers.

† Sight or interview.

Forty-fourth section. Manner of performing a vrütü called mü-dünü-bhünjünü, in the month Choitrü; also another vrütü performed in Voishakhü, called chündünü-jatra.

Forty-fifth section. Nature of the service of Jügünnat'hü, and of the happiness bestowed by him on his servants; conversation betwixt kings Shwätü and Indrüdhoornü respecting the cast of the kshütriyüs. Indrüdhoornü gives up Jügünnat'hü and his whole kingdom to Shwätü, and goes with Narüdü to the heaven of Brümha.

Forty-sixth section. Shünükü, the moonee, is so pleased with the description which Joiminee had given him of Jügünnat'hü, of the place, and of the rewards of his service, that he resolves to take up his abode in the neighbourhood of the temple.

Forty-seventh section. Joiminee relates to his disciple Ood-dalü the power of Jügünnat'hü; and the benefits of dying within the precincts of the temple.

Forty-eighth, forty-ninth, and fiftieth sections. These sections contain a story respecting a bramhün, who caused an astrologer to calculate how long he had to live.* Finding that his life was short, he resolved to go a pilgrimage to Jügünnat'hü, and die there. On

* Many persons, even among the pündits, do this at present.

the way he tarried at the house of a woman of ill fame, or, in the practice of some other wickedness, and died without reaching Jügünnat'hü. As soon as he was dead, the messengers of Yümü began to seize his soul, to carry it to punishment, when Vishnoo's constables interfered; they beat Yümü's constables, and carried off the bramhün's soul to Vishnoo's heaven. Yümü's servants were very angry, and resolved to give up their places, but their master went to demand an explanation of Vishnoo, and to give up his post of judge of the dead. Vishnoo told Yümü that he was a stupid blockhead, and knew nothing; that though this bramhün was a dreadful sinner, yet he had set off to die near Jügünnat'hü, and that such was the power of this god, that he had removed all the sins of this wicked bramhün, because he had set off with the intention of serving him.* Yümü shrugged up his shoulders, and walked off.

Fifty-first and fifty-second sections. The power of the name of Vishnoo; the merit of looking at the image of Jügünnat'hü in the month of Maghü, &c. and of bathing in this month at this and other holy places.

Fifty-third section. A bramhün, for the good of his deceased relations, had visited all the holy places, without obtaining deliverance

* Yet all the Hindoos do not believe that if a person die on his way to a holy place he will get to heaven: I recollect hearing two or three Hindoos conversing together one day, when one of them, speaking of the fates of different persons, said, "It was not the fortune of everyone who set off to Güya, (a holy place) to arrive there: many died on the road," &c.

(ooddharū);* at last he visited Jūgūnnat'hū, and at the full moon in the month Maghū, performed the ceremony called pindū-danū at Jūgūnnat'hū's temple, when his whole family went to heaven.

Fifty-fourth section. Kartikū enquires of Shivū the particulars of a yōgū called ūrddhōdüyū; Shivū answers him, and gives him an account of this ceremony, and of the benefits following the performance of it.

Fifty-fifth and fifty-sixth sections. Kartikū further enquires of Shivū respecting the incarnations of Vishnoo; the power of Vishnoo's name; the merit of worshipping Jūgūnnat'hū, and of bathing in the sea near his temple.

* The Hindoos believe that they receive accounts of the state of their relations after death in two or three ways: they declare that sometimes relations appear to them in dreams, and tell them that they are wandering ghosts, not having obtained heaven (ooddharū, i.e. deliverance); but that if they will go to such a holy place, and perform the ceremony called pindū-danū, they shall get to heaven; at other times a person is possessed by a bhōōtū, when the bhōōtū, in this person, declares, that he is the departed spirit of such a one; that he stays in such a tree; that he has not obtained heaven, and directs his relations to perform such a ceremony for his deliverance. On this subject, the following very curious story is in circulation among the Hindoos: As a young man, going to a certain choubarē (seminary) to read the shastris, passed under a tree, he heard a voice say:—"O scholar, where art thou going?" He replied, "I am going to such a choubarē to study the shastris." The bhōōtū enquired of him what particular shastr he was going to read? The person replied; and the bhōōtū promised to teach him. This person, then, came to this tree every day, and was instructed by this departed ghost, till the scholar became a learned man. At last the learner, full of astonishment, asked the bhōōtū who he was? The latter replied, that he had been such a pindit; that his grandson, &c. lived at such a village. The grateful scholar asked him what dāshina (acknowledgment) he should give? The bhōōtū told him to go to his relations, and tell them of his condition, directing them to perform pindū-danū for his soul, at such a holy place. The scholar promised, but first asked what sign he would give that he had obtained deliverance. The bhōōtū said, that the tree on which he sat should be rooted up. The scholar obeyed the directions of his bhōōtū instructor, and after his relations had performed the prescribed ceremony, came and found the tree torn up by the roots.

Fifty-seventh section. The method of performing the Jügünnat'hü vrütü, viz. a month's worship to this god, including a number of ceremonies.

The merit and reward of hearing the Ootkülü-khündü read.

TRANSLATION

or

The Substance of the Work called Chündēē,

A khündū of the Markündāyū Pooranā.

THE Chündēē is a work read by many of the Bengal pūndits, and especially by the worshippers of the goddess Kalēē, and of the other goddesses to whom bloody sacrifices are offered. A great number of bramhūns may be seen in the porches of the temple at Kalēē-ghatū, near Calcutta, reading this book. These mild, gentle, and venerable bramhūns seem to enjoy a peculiar pleasure while beholding Kalēē, as exhibited in this work, craunching the bones, drinking the blood, and feeding on the dead bodies of her enemies.

Joiminee, a moonee, went to Markündāyū, another moonce, and said,—“O moonce! I am come to be taught religion by you; become my teacher, and relate to me the story of king Soorūt’hū and Mādhūsū, a moonee.” Markündāyū told him that he was now engaged in his tūpūsyā, but that he had told this story to four birds, who would give him all the particulars, and he therefore recommended him to go to them.

Joiminee then went to these birds, who gave him the following account: Chaya, the wife of Sōōryū, had a son named Savūrnee, who received the name of the seventh mūnoo.

In the time of the second mūnoo, a race of kings existed called choitrū, from whom arose Soorūt'hū, a very holy king, who cherished his subjects like his children. He was an universal monarch; but on a certain occasion a barbarous people, eaters of swine's flesh, invaded his dominions, and took them, leaving to the king only his principal city. After some time these enemies made friends with the king's ministers, and drove him from his capital.

Seeing the deceitfulness of his ministers, and the uncertainty of all human things, the king became vexed with the world, and retired into a forest. After wandering in the forest for a long time, he at length approached the ashṛyū of a moonee named Mādhūsū, where he saw tygers, bears, and all manner of savage beasts, playing in the most innocent manner, neither hurting one another, nor the moonees, who were chanting the vādūs in the ashṛyū.

Soorūt'hū went into the hut of the moonee, who received him with the greatest politeness, and paid him the highest honours.

After staying some time, the king went out one day, and began to be overwhelmed with sorrow, and worldly thoughts about his king-

dom, wife, children, army, &c. While the king was thus wandering about, mourning over the loss of a world, he met a stranger, whom he asked respecting his cast, friends, &c. The stranger said, he was of the voishyū cast; that his relations were rich; that his name was Sūmadhee; that his wife and friends had turned him out of doors; yet, notwithstanding their behaviour, he said he was very anxious after their welfare. The king wondered that he should still feel for those who had used him so ill. Sūmadhee said, it was true, it might appear strange, but yet he could not help it.

Sūmadhee then asked the king, who he was? The king told him, that he had been such a king, and that his enemies and his own servants had treated him in such and such a manner.

A very strong attachment took place betwixt the king and this voishyū, in consequence of the similarity of their sufferings; and they began to consult how they might recover what they had lost in the world.

They resolved to go to the moonce Mādhūsū, and to ask him to point out to them a remedy for their case.

They went—and related their condition and feelings to Mādhūsū, asking him to make known to them the reason of their having such feelings towards those who had ruined them. The moonce, illustrat-

ed this by the example of a young bird, who leaves its nest and the old one; without the least thought of, or concern for those who had nourished it: yet the old birds, for a long time, think with uneasiness about their wandering young one. The moonee, from this and other examples, shewed them, that this is universal among all creatures, and that this feeling is called Mūha-maya.*

These two guests enquire of the moonee who this Mūha-maya is? The moonee declares that this Mūha-maya is the being who creates, preserves and destroys; and, except whom, there is none else.†

These two persons ask to be informed more particularly respecting this being, whose name is Mūha-maya. The moonee said, notwithstanding she is unchangable, yet I will inform you of her birth,

“ When the earth was immersed in the waters,‡ Mūha-maya, assuming the form of sleep, caused a heavy sleep to fall even on Vishnoo. While he slept, two ũsoorūs were born from the dirt of his ears, who went to the heaven of Brūmha, with the resolution of devouring this creator of the world. Brūmha, frightened beyond

* Viz. Delusion, or, more particularly, that attachment to earthly things, which makes the person regard the world as the chief good, and which binds the soul to the earth.

† Mind, matter, qualities—every thing, according to the metaphysics of the Hindoos, is God.

‡ At the Hindoo deluge.

measure, fled, and all the gods with him! What was to be done? Vishnoo, the great god, was asleep: No help could be had from him therefore. It was at last resolved, that they should apply to Mūha-maya, who had sent Vishnoo to sleep.

“The gods now go to Mūha-maya, and pay the greatest degree of stūvū to her, with which she is so pleased, that she arises from Vishnoo’s eyes, and leaves the god to awake. Being awake, the gods offer the greatest flatteries to him, when Vishnoo asks them for what they come, and promises them his blessing. They acquaint him with the atrocities of two ūsoorūs, who had been born from the dirt of his ears, and pray for his protection. Vishnoo promises to destroy them.

“This great god then began to fight them with his fists in the air, and this warfare was continued for 5000 years, without success on either side.

“The ūsoorūs were highly pleased that Vishnoo was unable to subdue them; and, in pride, told Vishnoo to ask a blessing at their hands. At hearing this, Vishnoo also was pleased, and asked of them this blessing, that by his hands they might be conquered. They promised the blessing, on condition that he would not destroy them in water.*

*The earth was then covered with water.

“ Vishnool, after reflecting for a short time, promised them, that he would keep this condition. He then, stretching out his arms, placed them on his left arm, and destroyed them. .

“ The gods pay the greatest stuvũ to Mũha-maya, and to Vishnool, when the former invites them to come to her whenever they get into trouble, and promises that she will deliver them.”

“ Having finished this relation, Mũdhũsũ tells his two guests, that this is one story of Mũha-maya: he then invites them hear another:

“ Mũhishasoorũ, the king of the ũsoorũs, at a certain period, became so oppressive that he overcame the gods, disinherited them, reduced them to beggary, and they were seen in a forlorn state, wandering about the earth like common beggars.

“ Indrũ, after a time, collected them together, and they went in a body to Brũmha, who said he could do nothing for them. They next go to Shivũ, and meet with the same success. At last they proceed to Vishnool, and tell him their woeful tale, who was enraged to a dreadful degree, when streams of glory proceeded from the face of Vishnool and Shivũ, from which sprung a female whose name became Mũha-maya. Streams of glory from the faces of the rest of the gods followed, and entering the body of this female, she became a body of glory resembling a mountain.

“All the gods then gave their weapons to this female, and, with a dreadful cry, she ascended into the air. Mūhishasoorū hears the noise, and reflects within himself, who, in the three worlds, dared to make such a noise. He then arose, and resolved upon the destruction of this person, whoever he might be.

[This work, in this place, contains a long account of the dreadful contest which took place betwixt Mūha-maya and this ũsoorū, which ended in the destruction of the latter.]

“The gods present much stŭvŭ to Mūha-maya on account of the destruction of this king of the ũsoorŭs. The goddess, pleased with their stŭvŭ, promised to help them whenever they were in distress, and then disappeared.”

Mādhŭsŭ next tells his guests another story:

“Shoombhŭ and Nishoombhŭ, two dreadful ũsoorŭs, oppressed the earth, and even overcame the gods, taking away their power, and reducing them to beggary.

“In their degradation they petition Bhŭgŭvŭtēē, i. e. Mūha-maya, who gives them a blessing, and disappears. Before their departure, the goddess, arrayed like a female, passes the assembled gods to fetch water. This female asks them whose praise they are chant-

ing? While she utters these words, a goddess springs from her body, and replies—"They are celebrating my praise." Bhūgūvātā, the female, with the new goddess, then ascends the mountain Himālyū, and disappears.

"Upon this mountain Shoombhū and Nishoombhū had two messengers, named Chündū and Mündū. As these two messengers wandered up and down on the mountain, they one day saw the new goddess, and were overcome by her beauty, which they report to the ūsoorūs, their masters; and recommend to them to procure this female even if they give all the glorious things which they had obtained in plundering all the heavens of the gods. Shoombhū sends a messenger named Shoogrēvū to this goddess, to tell her that all the riches of the three worlds were in his palace, and that all the offerings which used to be presented to the gods were now offered to him; that all these riches, offerings, &c. should be her's, if she would come to him. The goddess replied that these words were very good; but she had resolved, that the person whom she married must first conquer her in war, and destroy her pride; Shoogrēvū was very angry, and requested a favourable answer to the request of his master; after which he himself would engage to conquer her in war, and subdue her pride. Did she know his master, before whom none of the inhabitants of the three worlds could stand, whether nagūs, men, or gods? How then could she, a female, think of standing before him? If his master Shoombhū had ordered

him, he would compel her to go into his presence immediately. She said all this was very just, but she had made her resolution, and she exhorted him, therefore, to go and tell his master to come and try his strength with her.

“The messenger then goes to his master, and relates to him what he had heard from this female. Shoombhū was filled with rage, and, without making any reply, called for Dhōōmlōchūnū, his commander in chief, and gave him orders to go to the mountain Himalūyū, and seize a certain goddess (giving him particular directions), ordering him to seize the goddess by the hair, and bring her to him, and if any one attempted to rescue her, utterly to destroy them.

“The commander goes to Himalūyū, and acquaints the goddess with his master’s orders. The goddess smiles, and tells him to execute his master’s orders.

“The commander then goes to seize the goddess, when she set up a dreadful roar, as is usual among the Hindoo warriors when two combatants meet, by which this commander in chief was reduced to ashes; afterwards the army of this ūsoorū was destroyed by this goddess and the lion on which she rode. The remnant that escaped communicated the tidings.

“The two ūsoorūs, Shoombhū and Nishoombhū, were filled with

wrath at hearing these tidings, and sent two other commanders, Chündü and Mündü, to fetch the goddess by the hair of her head. They depart, and, on ascending the mountain, perceive a female sitting on an ass, and laughing; but on seeing them she was full of rage, and drew to her ten, twenty, or thirty of their army at a time, and devoured them like fruit, drinking their blood. Next, she seized Mündü by the hair, cut off his head, and, holding it over her mouth, drank the blood. Chündü, on seeing the blood of the other commander devoured in this manner, was filled with fury, and, with his army, came to close quarters with the goddess; but she, mounted on the lion, sprang on him, and did to him as she had done to Mündü. She devoured part of the army, and drank the blood of the rest.

A few fugitives escaped to the two ūsoorūs, who, on receiving the news of this dreadful defeat, resolved to go themselves and engage the furious goddess. They collected their whole forces, an infinite number of ūsçorūs, and marched to Himaľyü.

The gods looked down with astonishment at this army of ūsoorūs, and all the goddesses descended to help Mūha-maya (Kalēē), who soon destroyed the army under the principal commander, named Rūktüvēējü. This officer, seeing all his men destroyed, encountered the goddess in person. The goddess wounded him, but from every drop of blood, as soon as it fell to the ground, there arose a

thousand heroes equal in strength to Rūktūvēējū;* hence innumerable enemies surrounded Mūha-maya.

The gods were alarmed at this amazing sight. At length Chūndēē, a goddess, who was assisting Kalēē in the engagement, promised the latter, that if she would open her mouth, and drink his blood before it fell on the ground, she would engage the ūsoorū, and destroy all the ūsoorūs who had arisen from the drops of Rūktūvēējū's blood. Kalēē consented, and this commander was thus soon destroyed.

Shoombhū and Nishoombhū, in a state of desperation, next engaged the goddess, Shoombhū going into the engagement first. The battle was dreadful, inconceivably dreadful, on both sides, till at last both the ūsoorūs were killed, and Kalēē sat down to feed on the carnage she had made.

The gods and goddesses then began to pay stūvū to Mūha-maya, who granted a blessing to each. After the destruction of these enemies of the gods, the sun (Sōōryū) shone resplendent; the wind (Vayoo) blew salubriously; the air became pure; and mankind were fixed in happiness; the moonees, delivered from fear, performed their tūpūsya without interruption; all the people were able to

* This arose from a blessing given by Brūmha.
X 2

attend to the ceremonies of their religion ; the gods were reinstated in their honours, and the inhabitants of patalū attended, without fear, to the duties of their religion.

TRANSLATION

or

The Substance of the Kalikū Pooranū.

THIS book, as its title imports,* relates to the goddess Kalēē, a form of Bhūgūvūtēē, the source of all the female deities to whom bloody sacrifices are offered.

This pooranū is read to a considerable extent in this country, especially by those who have received the initiating mūntrū of this goddess.

The leading subjects of the work relate to the principal actions attributed to Kalēē in the Hindoo mythology.

First section. The moonies who dwell on the mountain Himā-lūyū go to a moonie named Mārķūndāyū, and address him thus: "O! divine teacher, thou knowest the vadūs, the vādangūs, and all the shastrūs: wherefore, as the sun destroys darkness, do thou remove all our doubts. Particularly do thou inform us how, in former times

the goddess Kalēē, in the form of Sūtēē, drew away the mind of the god Shivū ; how Shivū reduced Kündūrpū* to ashes ; how Kündūrpū was again born ; tell us also of the birth of Sūtēē, the daughter of Dūkshū ; of her marriage with the great god Shivū ; how Sūtēē renounced life on account of the abuse which Dūkshū poured on her husband ; how she was again born, the daughter of the mountain Himalūyū ; and for what reason Shivū assumed the form, half Shivū, half Bhūgūvūtēē."

Markündāyū complimented the moonees, and praised them for asking such important questions, promising them full satisfaction respecting all their enquiries, and assuring them that there would be much merit in hearing his answers ; that the hearer would gain all his desires, wise children, riches, &c. and perform acts of holiness—very helpful for him in a future state.

Markündāyū then declares, that the information he is about to give was first communicated by Brūmha to Narūdū ; the latter informed certain Balikhilla moonees ;† these moonees told Yūvūkrēētū, a moonce, and this moonce told another moonce named Ūsitū, who gave the information to Markündāyū.

These deep and secret things Markündāyū then begins to relate :

* Cupid.

† These moonees are certain sages, no taller than a person's thumb. They were produced from the hair and nails of Brūmha.

“ Brümha commenced the work of creation by bowing to the being without qualities ;* then he created Dūkshū, and afterwards, from his mind, produced Mūrēēchee, Ūtree, Poolūhū, Ūngira, Krūtoo, Poolūstyū, Vūshist’hū, Narūdū, Prūchāta, and Bhrigoo. Next he resolved to create beautiful females : first he created a most beautiful female, Sūndhya, with whom he was filled with admiration. Next Brümha created the god of love, Kūndūrpū, the most beautiful creature in the three worlds, with whom every one was pleased. Kūndūrpū asked Brümha the cause why he had created him, and requested the commands of his creator. Brümha, pleased with the question, promised to assign to the god of love his proper work. Kūndūrpū then enquired of Brümha where he should live ; what his name should be, and where he should get a proper wife ?

Brümha told him, that, with his five arrows, he should wound with love the hearts of the inhabitants of the three worlds ; that all people should be subject to his sway, as well as Brümha, Vishnoo, Shīvū, and all the gods ; that through him the worlds should be peopled, &c.

Second section. Mūrēēchee, and the other sons produced from the mind of Brümha, by command of Brümha, give to Kūndūrpū the name of Mūnmūt’hū ;† Brümha tells Kūndūrpū that the three

* The Supreme Being, separate from matter.

† The captivator of the mind.

worlds are to be occupied by him. Kündürpū first let his arrow fly at Brūmha, who became inflamed with desires towards his own daughter Sāndhya. Mūrēēchee, and the other sons of Brūmha, smitten by the arrows of the god of love, were in the same condition with their father, and burned with lust towards their sister. Shivū fills them with shame, and says to Brūmha—"What ! art thou inflamed with lust towards thy own daughter !" Brūmha hung down his head with shame, and, from the perspiration which issued from his body, Ūg-nishwūta* and other pitrilōkūs, † to the amount of 64,000, were born ; also Vūrhishūdū, and other pitrilōkūs, to the amount of 85,000. Next, from the perspiration of Dūkshū, a beautiful female was produced ; from the perspiration of Krūtoo, Poolūstyū, Vūshist'hū and Ūngira other pitrilōkūs were born ; the chiefs of whom were Sō-mūpa from Krūtoo, Sookalēēnū from Vūshisht'hū, Ajyūpa from Poolūstyū, and Hūvishwūntū from Ūngira.

Third section. Brūmha, full of rage against Kündürpū, ‡ cursed him, and doomed him to be destroyed by the wrath of Shivū, by the fire from whose eye he should be burnt to ashes ; Kündürpū trembles, and taking Mūrēēchee, &c. along with him, they begin to perform stūvū to Brūmha ; Brūmha being pleased with their flat-

* In performing the ceremony called tūrpūnū, these two names are used in pouring out water to all the pitrilōkūs, as representatives of the whole ; but why they are divided into two bodies I have not learnt.

† A kind of beings, resembling the gods, having a particular heaven of their own.

‡ For inflaming him with desire.

tery, promised Kündŕpŭ, that when Shivŭ should be married to Doorga, he would restore to him his body. Brŭmha disappears; Dŭkshŭ invites Kündŕpŭ to marry his daughter Rŭtee, telling him that it would be a very proper match, and that she would continually attend upon him; Dŭkshŭ presents his daughter to Kündŕpŭ.

Fourth section. Shivŭ having put Brŭmha to shame, the latter resolved to do the same to Shivŭ. He therefore tells Kündŕpŭ to go and smite Shivŭ with one of his arrows. Kündŕpŭ accepts of the charge.

Fifth section. Brŭmha enquires of Dŭkshŭ what female* would be able to raise the flame of love in the heart of Mŭhadāvŭ† (Shivŭ)? hinting, at the same time, that he did not suppose it was in the power of any except the goddess Mŭha-maya;‡ and he requested that he would go and perform stŭvŭ and dhyanŭ to this goddess, when she would be pleased, and promise him to assume human birth, and be born as his daughter, in which form she would excite the attention of Mŭha-dāvŭ. Dŭkshŭ consents. Brŭmha and Dŭkshŭ go to the banks of the sea of milk, and begin to perform stŭvŭ, &c. to the goddess Mŭha-maya. The goddess, charmed with their praises, began to converse with her worshippers. Dŭkshŭ then began to perform the severest austerities, in order to gain his point with the

* The great god.

† See translation of the work Chŭndēē.

goddess, such as to feed on the leaves of trees, and after that to live on nothing but wind. Brümha performs the same kind of austerities, and addresses much stüvü to the goddess. Mūha-maya at length enquires the reason of their tūpūsyā, and promises to fulfil their desires ; Brümha answers. The goddess replies.

Sixth section. She admits the truth of what Brümha had said, that unless Shivü could be induced to marry, the world must stand still, and that no one could excite desires of marriage in him but she herself ; to accomplish which, indeed, was her great desire, and since they so earnestly entreated it at her hands, she should now give double attention to this object. “ I will become,” says she, “ the daughter of Dūkshū, and excite in the mind of Mūha-dāvü the desires of marriage.” The goddess then became invisible, and Brümha, returning to his own place, entered into conversation with Kündürpū. Brümha, respiring, a number of different kinds of beings were brought forth : some had long tongues, others were giants ; some had heads like elephants, and others had heads of birds ; some had lions’ heads, and others had heads like tygers ; some had heads like bears, and others had cats’ heads ; some had ass’s heads, and others had heads of cows ; some had heads like men, but the rest of the body like the cow.

Seventh section. Brümha requests Kündürpū to go and excite the desire of marriage in the mind of Shivü. Kündürpū promises.

Eighth section. Mūha-maya, pleased with the tūpūsyā of Dūkshū, appears to her worshipper; Dūkshū begins to perform stūvū to the goddess; she bids him ask a blessing; he asks that the goddess consent to become his daughter, and to excite in the mind of Shivū the desire of female intercourse. She consents, but declares that when he ceases to honour her, she will renounce life. Dūkshū acquiesces. The goddess disappears. Dūkshū, returning home, began to create a great number of new subjects,* the descendants of whom remain to this day. Dūkshū has the desire of children; he marries Bēerinee, the daughter of Bēerūnū, from whom was born Sūtēē;† Dūkshū, beholding his daughter, was highly pleased, and realized her in his mind as a goddess; he performs stūvū to her; Sūtēē, on a certain day, comes to her father; at the same time Narūdū arrives, and tells Dūkshū that this child is not to be ranked amongst mankind, but that she is Pūrūmēcshwūrēē,‡ or the great goddess.

Ninth section. Dūkshū perceives that his daughter is arrived at the age of marriage, he therefore directs her to perform the ser-

* As the son of Brūmha, it is said, Dūkshū had the power of creation in his hands.

† An incarnation of Bhṛḡvūtēē.

‡ Pūrūm, viz. the most excellent; ēeshwūrū, viz. God: the final ēē is the mark of the feminine gender. When I interrogated the pīndit, how the female child could be the true God, or Brūmhū, who was always spoken of in the masculine gender, he said, she was Brūmhū in the female form.

vice (aradhūna)* of Shivū for twelve months, according to the proper service of each month;† after which the god would be pleased, and be inclined to marry her; Sūtēē, according to her father's directions, performed the worship of Mūhadāvū for one whole year; Brūmha, and his wife Savitrēē, and Vishnōo, and his wife Lūkshmēē, go to Himalūyū, to the place where Shivū is performing tūpūsyā, to persuade him to marry Sūtēē, who is performing tūpūsyā to him; Shivū receives them with courtesy, and enquires the cause of their arrival; they request him to marry; Shivū asks where he may obtain a wife; Brūmha tells him that Sūtēē, the daughter of Dūkshū, is performing tūpūsyā, in order to obtain him in marriage, and that therefore he must marry her; having said this, they retired.

Tenth section. While Sūtēē was employed in performing worship to Shivū, this great god arrived, and, being greatly pleased, said, "O Sūtēē, I am pleased with thy worship; ask a blessing." Sūtēē blushed; at this moment Kūndūrpū‡ let fly his arrow, and smote Shivū in the heart; Shivū pleased with her blushes, declared to the virgin that he knew what the blessing was which she desired, and invited her to come to him, and he would marry her; Sūtēē referred him to her father, and declared that she should be willing;

* This includes jūpū, dhyanū, pōūja, &c. &c.

† The flowers and other offerings presented to the gods are varied in different months: the food offered is different in the cold weather from what it is in the hot months. The regimen of the worshippers also differs in several respects in different months.

‡ The god of love, called also Kamū-dāvū.

Shivü promised to go to Dükshü, and returned to his ashrüyü, but was full of anxiety to be married; Brümha arrives, and asks Shivü why he was sad; he declares that he is uneasy about obtaining Sütēē; Brümha promises to settle the business for him; Brümha goes to Dükshü, and opens the business of Shivü's being married to his daughter; Dükshü consents; Brümha reports to Shivü Dükshü's consent, and exhorts him to go to Dükshü's, where he would be married to Sütēē; Shivü departs, taking with him a number of rishees, &c.

Eleventh section. On the road, a number of gods, musicians, singers, &c. accompanied Shivü, who, on his arrival at Dükshü's, presents to them many compliments; Dükshü shews the greatest respect to his guests, and presents his daughter in marriage to Shivü according to the rules laid down in the shastrü; the gods chant the vādüs; Brümha, beholding Sütēē, is filled with lustful desires; Shivü, filled with jealousy, took his trident, and was about to cut off the head of Shivü; the gods set up a melancholy cry, and forbade Shivü; Brümha pacified Shivü, by telling him that he, Shivü, and himself, were one, as well as three.

In the twelfth and thirteenth sections Markündäyü enters into a conversation with other noones to shew that Brümha, Vishnoo, and Shivü are one, though three; that the one Brümhü has assumed these forms for carrying on the work of creation, preservation, and destruction.

Fourteenth section. All the gods return from the marriage of Shivũ to their different residences; Shivũ, riding on his bull, with Sũtẽẽ on his knee, proceeds to the mountain Koilasũ; arriving at his ashũyũ he dismisses all his guests, servants, &c. and wanders on the mountain, playing with Sũtẽẽ; praise of the season of spring.

Fifteenth section. Enchanting description of the flowers, trees, clouds, &c. on the mountain Koilasũ, and of the singing of the gũndhũrbũs on this mountain.

Sixteenth section. Shivũ and Sũtẽẽ play together on this mountain for 10,000 years; Dũkshũ prepares to perform a great sacrifice; the number of priests;* the names of the gods present at the sacrifice; account of different sacrifices (yũgnũs); Sũtẽẽ renounces life at this sacrifice.

Seventeenth section. Shivũ, on hearing of the extraordinary death of his wife, proceeds to the place of sacrifice; the breaking up of the ceremony by Shivũ.

Eighteenth section. Weeping of Shivũ for Sũtẽẽ; he takes the dead body of Sũtẽẽ on his shoulders, and begins to dance;† the

* In performing a yũgnũ four descriptions of priests are employed: 1. Hũtũ, viz. the person who throws the clarified butter into the fire; 2. Brũmbha, viz. he who kindles and preserves the fire; 3. Sũdũsyũ, viz. he who lays down the rules for the ceremony; 4. Acharyũ, viz. he who repeats the incantations.

† Shivũ was at this moment in a state of insensibility.

earth trembles ; the gods are alarmed ; Vishnoo, to preserve the convulsed earth, takes his kurgū (scimitar), and cuts the dead body into pieces, and scatters the pieces all over the earth;• the gods comfort Shīvū, who refrains from his sorrow on account of the loss of Sūtēē.

Nineteenth section. The words with which the gods comforted Shīvū under his loss of Sūtēē; description of a river on Hīmalūyū; what it contains; its beauties; the benefits of bathing in it; the name of the person who made it, &c. ; the father† and brethren of Sūndhya are inflamed with evil desires towards her, and she towards them; Sūndhya begins to perform tūpūsyā; account of Vūshist'hū, a moonee.

Twentieth section. Sūndhya performs tūpūsyā by the side of the river Chūndrūbhagū, near Hīmalūyū; Brūmha secretly sends his son Vūshist'hū to this place; the latter begins to play with Sūndhya; the reason why this river is called Chūndrūbhagū; of the quarrel betwixt the chief wife of Chūndrū,‡ whose name was Rōhinēē, and with whom he continually spent his time, and the other twenty-six wives of Chūndrū;§ the words of abuse which these wives poured on Rōhinēē; Chūndrū, hearing these words, and perceiving that

* See translation of the work called Pēēthū-mala.

† Brūmha.

‡ The moon.

§ These are the twenty-seven stellar mansions. •

his favourite was very unhappy, cursed these twenty-six wives ; he doomed some of them to become evil stars ; they go to their father Dūkshū, and complain that their husband Chūndrū had cursed and abandoned them, being completely immersed in the love of Rōhinēē ; they entreat redress from their father ; Dūkshū and his daughters proceed to Chūndrū, to whom Dūkshū addresses himself—“ O son-in-law, you ought to love and cherish all your wives with equal affection ; wives also ought equally to serve their husbands ; wherefore, from this day, you must love all your wives alike ; Chūndrū shews the greatest attention to his father-in-law, who returns home ; after his return, Chūndrū shews the same partiality towards Rōhinēē ; these twenty-six wives again return to complain to their father ; Dūkshū, rather angry, returns with his daughters ; Chūndrū, trembling, with many honours gave Dūkshū a seat, who spoke to his son-in-law as before ; the terrified Chūndrū promises to do all his father-in-law desires ; Dūkshū returns ; Chūndrū returns to his old course ; Chūndrū's wives again return to their father ; Dūkshū, full of wrath, creates a monster, who asks his creator why he made him ? Dūkshū tells him his name is Yūkshma ;* and orders him to go, and enter the body of Chūndrū ; Yūkshma obeys, and enters Chūndrū's body, whose body, day by day, becomes more and more the seat of disease ; in consequence of Chūndrū's sickness, the rain ceases to fall ; the earth presents a dreary waste, and a universal famine is threat-

* A fatal disease, which is attended with a cough and spitting of blood.

ened ; the gods getting no offerings, began to be famished ; they go to Brūmha, who advises them to go to Dūkshū, and endeavour to persuade him to restore Chūndrū to health ; the gods go to Dūkshū.

Twenty-first section. They praise Dūkshū, who is pleased, and removes the curse from Chūndrū.

Twenty-second section. All the gods assemble in a cave in the mountain Himalūyū ; Brūmha creates a river named Sēeta, which issues from this cave ; of the merit of bathing in this river ; the conversation betwixt Sūndhya and Vūshisht'hū, in which the former asks the latter to teach her the incantations necessary to go on with her tūpūsyā ; Vūshisht'hū teaches her ; particulars of Sūndhya's tūpūsyā ; Vishnōo appears to her ; praise of Vishnōo ; account of Ūrūndhūtēē, the wife of Vūshisht'hū.

Twenty-third section. Benefits of bathing, &c. in the river Chūndrūbhaga, where Ūrūndhūtēē performed tūpūsyā ; of the marriage of Vūshisht'hū and Ūrūndhūtēē.

Twenty-fourth section. Shivū's tūpūsyā ; stūvū offered by the gods to Mūha-maya ; of the four yoogūs ; of the minute dīvisions of time ; how many days of men make a day of the pitrilōkūs ; how

many days of the pitrilōkūs make a day of the gods, a year of the gods, &c.

Twenty-fifth section. Of Shivū ; of the five sorts of air ; of the five members ; five senses ; also of mūnū, būddhec, and consciousness ;* of colours, tastes, smell, touch ; the preservation of the earth by Vishnōo in the form of the tortoise ; of the serpent Ūnūntū ; of creation ; of the creation of the mūnoos.

Twenty-sixth section. The birth of the fourteen mūnoos ; their names ; the extent of their powers of creation ; the different things created by the rishees ; account of the zūkshūs,† the rakshūsūs,‡ the pishachūs,§ the nagūs,§ the bhootūs,¶ the vayoos,* the vūsoos,† &c. &c.

Twenty-seventh section. The appointed bounds of the existence of each mūnōo ; the method of their succession ; each mūnōo reigns during one day of Brūmha ; the actions of Brūmha during one of his days ; during the night of Brūmha, the manner in which Shivū, assuming the form and name of Roodrū, destroys the world ; during

* For an explanation of these terms, see table of contents of the Vādantū-Sarū.

† A description of gods, having Koovārū for their king.

the gods.
ing ghosts.

|| Another kind of rakshūsūs.

* The forty-nine winds, or gods of the winds.

‡ Powerful beings, the enemies of

§ The god-serpents.

¶ Wandering

† Eight attendants on Sūryū.

the performance of a certain yŭgnŭ, a being in the form of Vishnoo* sprang up, named Yŭgnŭvŭrahŭ ; by his wickedness the earth was filled with misery ; of a dreadful flood which overflowed the whole world ; of the Hindoo deluge, while Vishnoo lay asleep on the serpent Ŭnŭntŭ.

Twenty-eighth section. Of the vanity and deceitfulness of worldly things ; of the supremacy of Shivŭ ; Shivŭ is every thing ; Shivŭ performs every thing : he creates, he preserves, and he destroys. Shivŭ governs the three worlds with justice.†

Twenty-ninth section. The moonees ask Markŭndāyŭ respecting the beings whom Shivŭ created, as the prŭmŭthŭs, the nŭndēēs, the bhringēēs, the bhoirŭvŭs,‡ &c. and why their forms are like that of Shivŭ ; Markŭndāyŭ replies, after complimenting the moonees respecting their question.

Thirtieth section. The praise offered by the gods to Vishnoo on account of his preservation of the creation ; they describe the seven heavens as resembling Vishnoo's head ; the earth as his feet ;

* When he assumed the form of a hog, in the Vŕrahŭ incarnation.

† Persons of each sect of the Hindoos (viz. those who have received the initiating mŭntrŭs of different gods) vie with each other in striving to exalt their own particular guardian deity, at the expence of the other gods. Thus, in this place, to Shivŭ is ascribed the work, both of Brŭhma and Vishnoo, and this god is declared to be every thing. In their forms of stŭvŭ (flattery or praise) the shastrŭs encourage this practice.

‡ Attendants of Shivŭ.

the sky as his navel, &c.* Vishnoo, pleased, asks them the intention of their visit ; they tell him that the god Prit'hivēē† is oppressed by the hoofs of Yūgnūvūrahū, and they entreat him to cause that this being no further afflict this god ; they further represent that mankind are deeply afflicted by the wars of this god ; Vishnoo assumes the form of a fish, and preserves the earth ; when Yūgnūvūrahū plunged into the sea, the waters rose, and covered the earth, but Vishnoo, in the form of the fish, rescued the earth ; the names of the priests who officiate at a yūgnū ; account why Vishnoo became incarnate in the form of Nrisinghū.‡

Thirty-first section. Account of the deliverance of the vādūs from the waters, by Vishnoo in the form of the fish ; the reason why Shivū assumed the form of the bird Sūrūbhū;|| Markūndāyū adds accounts of a number of different sacrifices ; of the ceremony called prūṭisht'ha ; of things to be offered.

Thirty-second section. Of the sudden destruction of the world on a certain occasion ; account of Kūpilū, a moonee, who was an incarnation of Vishnoo ; Kūpilū solicits from Swayūmbhoovū, one of the mūnoos, the grant of a retired excellent spot, where he may study such wisdom, as that by it the world may be delivered from

* In this manner the whole universe, in some of the Hindoo shastrs, is compared to the form of a human being. They call this form viratū.

† The earth.

‡ Half man and half lion.

|| To fight with Vishnoo in the form of Yūgnūvūrahū.

evil; the mūnoo, laughing, told him to go and perform his religious services in the places where Brūmha, Vishnoo, Shivū, Indrū, in short, both gods and men, had performed religious services before him; that these places were still in existence; these great personages never sought a particular spot; why then should he?; Kūpilū curses the mūnoo, and directs that the world he governed should be suddenly destroyed; the mūnoo is full of sorrow; he goes to perform tūpūsyā; Vishnoo was so pleased with his tūpūsyā, that he assumed the form of a small fish, and appeared to Swayūmbhoovū as he sat by the side of the pool at his tūpūsyā, and requested the mūnoo to preserve him; the mūnoo seeks to save the fish.

Thirty-third section. Swayūmbhoovū cherishes the fish; the fish becomes very large daily, so that the pool in which mūnoo had placed it was not large enough to contain it; the mūnoo placed it in a pool four miles long, and two miles wide; here the fish increases till this place also is too small; he next casts it into the sea, telling it, that it would now have room to grow; the sea is soon found too small to hold the body of this fish; the mūnoo is overwhelmed with astonishment, and says to the fish, "you are not a fish; who are you?" the fish acknowledged the fact, and told the mūnoo, that he was the god, to obtain the blessing of whom he was performing tūpūsyā; the mūnoo begins to perform stūyū to this incarnate person; and to tell him that Kūpilū, the moonee, being angry, had cursed him, and declared that there should be a uni-

versal destruction throughout his dominions, viz. the three worlds; the fish says, "Kūpilū and I are one; this destruction will happen, but I will preserve the universe;" the incarnate Vishnool, viz. the fish, then disappeared; the threatened destruction falls on the kingdom of the mūnoo; but Vishnool becomes the preserver.

Thirty-fourth section. Account of Narayūnū, when incarnate, in the form of the turtle, to preserve the world when sinking in the waters; this god recovers the drowned earth, and new creates the world.

Thirty-fifth and sixth sections. Account of the engagement betwixt Śrūbhū, a bird, and Yūgnūvūrahū, a hog.

Thirty-seventh section. Account of king Jūnūkū, who, being very unhappy about having no children, meets with Narūdū, and relates the cause of his distress; Narūdū recommends him to apply to Rishyūshringū,* a moonee, to perform a yūgnū for him, as this moonee had obtained four sons for Dūshūrūt'hū, king of Ūyōdhya; Jūnūkū took this advice, and had two sons born, besides Sēēta.†

Thirty-eighth section. Shūtanūnda, priest of Jūnūkū, performs

* This moonee was born in the womb of a deer, and had deer's horns. The story of his birth is too indecate for any ear but that of a bramhūn.

† See account of the birth of this queen in the table of contents of the Ramayūnū.

the ceremonies of the ten sūngskarūs for Jūnūkū's sons; conversation betwixt Jūnūkū and Prit'hivēē; the beauties of Sēeta described.

Thirty-ninth section. The god Prit'hivēē goes to Brūmha to complain of the miseries of the earth, owing to the atrocities of Kūngsū and other ūsoorūs; he pays much stūvū to Brūmha; the latter comforts Prit'hivēē, assuring him that Vishnoo will be born in the family of Vūsoodāvū; destroy the ūsoorūs, and reestablish his happiness; Prit'hivēē returns; birth of Krishnū.

Fortieth section. Account of Sūtēē's rising again to birth, as the daughter of Himalūyū; the cause of this birth.

Forty-first section. Narūdū recommends Himalūyū to give his daughter Parvūtēē in marriage to Shivū.

Forty-second section. Himalūyū delivers his daughter Parvūtēē to Shivū, while performing tūpūsyā, to wait upon him; account of the atrocities of Tarūkū, an ūsoorū, who conquered the three worlds; Shivū, by a beam, darted from the eye in the centre of his forehead, reduces Kūndūrpū to ashes, for daring to come to wound him with his arrow in the midst of his tūpūsyā.

Forty-third section. Bhūgūvutēē performs tūpūsyā to obtain Shivū in marriage; Shivū is pleased, and accepts of the goddess.

Forty-fourth section. Shivü's marriage with Parvütēē.

Forty-fifth section. Account of Shivü's assuming the form half Shivü, half Parvütēē; the reason why the goddess Kalē assumed a yellow form, viz. when she appeared on earth in the form of Doorga, whose image is yellow.

Forty-sixth section. The birth of Kartikü, to destroy the ũsoorü Tarükü.

Forty-seventh section. The birth of Chündrüşhākürü, son of king Poushyü, and an incarnation of Shivü.

Forty-eighth section. The marriage of Chündrüşhākürü with Taravütēē, the daughter of king Kūkoost'hü, and an incarnation of the goddess Bhügüvütēē.

Forty-ninth section. The criminal intercourse of Kapötü, a moonnee, with Chitrangüda, the daughter of Kūkoost'hü.*

* This moonnee, while bathing, was enamoured of Taravütēē, who put her ornaments on her sister, and sent her to the moonnee, thinking it a less sin for her sister to obey the solicitations of this bramhün, as she was unmarried. It is thought a sin by some shōōdrüs to refuse permission to commit adultery, if the paramour be a bramhün. I have heard that some of the gooroos, (religious instructors) of the Hindoos, demand familiar intercourse with the wives of their disciples who are esteemed beautiful, and enforce their lustful claims by informing the disciple that compliance will be meritorious, seeing it will be an act of homage to his religious instructor, who is to him a god.

Fiftieth section. The births of Bhiringēē and Mūhakaḷū.

Fifty-first section. Bātalū asks Vūshisht'hū respecting the conduct of Parvūtēē and Shivū; Vūshisht'hū replies.

Fifty-second and third sections. Bātalū next asks respecting the forms of these two persons, in order that he may perform their worship; the moonee answers; account of king Sūgūrū, whose chariot wheels formed the seven seas.

Fifty-fourth and fifth sections. The forms of presenting ūrghyū* to the gods with the proper müntrūs.

Fifty-sixth, seventh, eighth, and ninth sections. The manner of performing pōōja, hōmū, būḷidanū, kūbūchū, stūvū,† &c. before the image of Parvūtēē.

Sixtieth section. Account of the destruction of Mūhishasoorū by Doorga (Parvūtēē), and of the worship, &c. performed before the image of this goddess.

Sixty-first section. The merit and fruit of presenting different

* See note in page 150.

† For an explanation of these terms, see glossary.

offerings to the image of Doorga; the things proper to be offered to Doorga, in order to procure the destruction of enemies.*

Sixty-second section. Of Parvūtē's assuming the form of Bhū-drūkalē, and destroying Mūhishasoorū, and the proper method of making the image of Bhūdrūkalē.

Sixty-third section. Description of the image of Doorga when she assumed the form of Oogrūchūnda, and the method of performing pōōja, &c. before this image.

Sixty-fourth section. Praise of a form of Doorga called Kamakhya, and the method of performing pōōja, &c. before this image.

Sixty-fifth section. Further account of Kamakhya, also account of Tripoora, another form of Bhūgūvūtē.†

Sixty-sixth section. Account of the worship of the sixty-four yōginē's, of the ten gods called Dūshūdīkpalū, and of the nine grūhūs.

* The ūt'hūrū vādī contains many mūntrūs for the destruction of enemies. This work gives the names of a number of things to be offered to Bh īg'vūtē to accomplish the same purpose: among the rest, the worshipper is to make a paste image of a man, cut off its head, and offer this head to the goddess, performing hōmā, &c. &c. Is it not reasonable to suppose that human sacrifices preceded the cutting off the head of this man of paste?

† Bhūgūvūtē is the source of almost all the Hindoo goddesses, and is conspicuous in the Hindoo mythology as Parvūtē, Doorga, Kalē, &c.

Sixty-seventh section. The names, worship, &c. of the eight nayikas, and the benefits of performing these ceremonies.

Sixty-eighth section. The names of all the pēṭ'lhū-st'hanūs (holy places), and the manner of performing the worship of the gods whose images are set up in these places.

Sixty-ninth section. The method of performing the worship of Doorga in the month Ashwinū.

Seventieth section. The names of the animals* proper to be offered as bloody sacrifices, and the benefits of offering them.

Seventy-first section. The merit of placing a lamp on the severed head of a slaughtered animal, when offered up to a goddess.

Seventy-second section. Names of the sixteen things proper to become offerings to the gods, viz. a seat,† ūrg'hyū, drinking water, water for the feet, water for performing achmūnū,‡ water for bathing, black powder for the eyes, mūd'hoopūr'kū,§ powder of san-

* This work declares these animals to be goats, buffaloes, rams, pigeons, nine sorts of deer, &c.

† This seat may be made of flowers, or wood, or cloth, or kooshū-grass, or gold, or silver.

‡ In this ceremony the person takes a drop of water in his hand and sips it up, touching with this hand his ears, nose, breast, &c. while repeating mūntrūs.

§ This consists of ghee, honey, and curds, presented in a metal cup.

dal wood, flowers, incense, lamps, meat offerings, cloth, ornaments, and bloody sacrifices.

Seventy-third section. Of presenting garments to an image, and the benefits connected with presenting each sort of garment. A black, or torn, or old garment not to be presented.

Seventy-fourth section. Of the service paid by the mind, the body, and by word; the first is called manūsikū, the second kayikū, and the third vachikū.

Seventy-fifth section. Account of the form of Kamakhyū.

Seventy-sixth and seventh sections. Of the ceremonies called nyasū* and moodra.*

Seventy-eighth section. Description of the ceremony called poo rūshchūrūnū when performed before the image of Tripoora.

Seventy-ninth section. The meaning of the different sounds of the Sūngskritū alphabet, and an account of the different letters which are attached to the different initiating mūntrūs of the gods.

Eightieth section. Account of the goddess Kamakhya.

* See note in page 19.

Eighty-first section. Of the male river* (nūḍū) called Dūrpūnū, and the benefits of bathing in this river in the months Kartikū and Maghū, also at the time of the new and full moons of each month.

Eighty-second section. Of bathing in the rivers Mūtsyūdhwū-ja and Dwēēpūvūtē. Of the rise of other rivers, and the benefits of bathing in them.

Eighty-third section. Of bathing, &c. in the river Kamūrōōpū.

Eighty-fourth section. Of the rise of the Brūmhūpootrū, and the benefits of bathing in this river, of drinking its waters, &c.

Eighty-fifth section. The wife of Jūmūḍḡnce, a moonee, the father of Pūrūshooramū; of his marriage with Rānooka, the daughter of king Vidūrbhū.

Eighty-sixth section. Of Bhringē, Mūhakalū, Bātalū, Bhoirūvū.

Eighty-seventh section. Of the shastrūs proper to be followed by grihūst'hūs, vanūprūst'hūs, bhikshookūs, and brūmhūcharēes. The grihūst'hūs will follow the tūntrūs, the agūmūs, and the pooranūs.

* In the Hindoo shastrūs rivers are both male and female, as, the Ganges (Gāṅga, a goddess) is female, but the Brūmhū-pootrū (the son of Brūmha) is a male river.

Eighty-eighth section. Of the feasts called Shūkrōtt'hanū and Dwūjōtsūvū.* The celebration of these feasts secure success in war.

Eighty-ninth section. Of bathing in the Ganges on the 10th of the month Joist'hū, called Dūshūhūra-tit'hec.

Ninetieth section. Account of the duties of each cast; also of the princely duties.

Ninety-first section. Of the family of Bātalū, one of the attendants of Shivū.

* These feasts are not kept up at present. They belong to the cast of the ksh'triyās, which is nearly extinct.

TRANSLATION

OF

The Substance of the Kūlkee Pooranū.

THIS pooranū, the Hindoos say, is an entire prophecy respecting the kūlee-yogū, or evil age : the pūndits boast, that though this book was written in the first age (sūtyū-yogū), it contains a most exact description of the evils that should prevail in the last age, that is, 3,888,000 years after. They never admit the possibility of the work having been written in the last age, but attribute it to the pen of Vādūvyasū, the moonee who is said to have arranged the vādūs.

The kūlkee pooranū is not read in public, like some others of the pooranūs, but is read by individuals for their private amusement.

At Noimisharūnyū, all the rishees addressed Sōōtū, and said, O rishee ! thou knowest whatever is past, present, and to come, and all the pooranūs ; wherefore communicate to us the prophetic word of Bhūgūvanū [Vishnoo]. Who is Kūlee !* Why will he destroy

* The deity who is supposed to preside over the kūlee-yogū.

religion? Sōōtū, hearing these words, was glad, and replied—Oh, rishcees! you have asked very excellent and very deep things. Hear; I will inform you :—

“ On a certain day Narūdū was sitting with Brūmha, and, in the course of conversation, asked him—Oh! Sir! I wish to be informed respecting the incarnation of Vishnoo in the form of Kūlee, in the kūlee-yoogū. Brūmha, being pleased, gave him the history of Kūlee.

“ It happened on a certain day that Vādūvyasū was in the company of Narūdū, when he asked Narūdū the particulars of the incarnation of Kūlee. Narūdū gave him the particulars. After this Vādūvyasū related the history of Kūlee to Brūmhavatū, and he communicated it to Vishnooratū. At last Shookū, a moonce, related the whole to king Pūrēekshitū. At this time I [Sōōtū] was present; I therefore relate to you all I heard.”

At the end of the deluge, Brūmha, from his own back, will create Irreligion, of a black colour; his wife's name Falshood, whose eyes will be like those of a cat; his son's name Pride; his daughter's name Deception; the daughter's son's name Covetousness; Covetousness's sister's son will be named Anger; Anger's sister's name Injūry; Injūry's son's name will be Kūlee: then follows the description of the person of Kūlee: the oil with which he anoints his body

runs from all his members ;* his belly is like that of a crow ; he sits in a gaping posture ; he wags his tongue ; his form excites fear ; his body emits an offensive smell ; he takes up his abode where gold, women, spirits, and play are to be obtained.† Kūlee's sister's name is Evil-Speaker ; her son's name Fear ; her daughter's name Pain. Pain has 100,000 sons. From this race, millions of despisers of religion are born, who destroy sacrifices, gifts, the vādūs, &c. &c.

The signs of the kūlee-yoogū are sorrow, wretchedness, disease, &c. In the reign of Kūlee the people will be proud, vile, injurious to father and mother ; the bramhūns will be without the vādūs, will serve shōōdrūs, &c. ; will sell the vādūs, and teach their meaning to others ; will sell animal food,‡ and will forsake all religion. In this period men will regard nothing but women, and the pleasures of the table. At this time also the mixture of the casts will commence. The stature of mankind will be reduced ; men will become entirely sinful. The age of man will be sixteen years ; men will associate only with the low, and live amidst perpetual quarrels ; rich bramhūns alone will be honoured, and will become koolinūs ;§ those

* Before bathing the Hindoos rub their bodies with oil.

† He dwells in these places, because from these things arise crimes of every description.

‡ Some bramhūns supply the East India company's ships and troops with cows' flesh, spirits, &c.

§ The koolinūs are the most honourable of the bramhūns (see the chapter on the casts) : a rich bramhūn sometimes obtains the rank of koolinū, by a feast, presents, &c. and sometimes by incurring a large expence to obtain the daughter of a koolinū in marriage.

bramhūns who lend rice to husbandmen to receive interest in kind* will be honoured ; the dūndēes will become seculars ; secular persons will be destitute of the knowledge which produces contempt of the world ;† men will abuse their gooroos and religious persons ; will be constantly disposed to receive gifts ; be thieves, and gluttons ; those who can talk most fluently will be esteemed pūndits ;‡ men will receive favours without returning them ; if they do good, will do it for the sake of honour ; the rich will consider themselves, and be treated by others, as holy persons ; for wearing the poita merely, men will consider themselves bramhūns, and will be so esteemed by others ; the land will yield small crops, even by the sides of rivers ;|| the women will become universally corrupt ;* the bramhūns will become priests to the shōōdrūs, and eat the food of the lower casts ;† widows will not observe the abstinence of widows ;‡ kings will become oppressors, by levying heavy taxes ; the subjects, deeply afflicted, and carrying their children in their arms, will dwell on

* In some parts of Bengal, those bramhūns who are corn-merchants lend a measure of rice to receive a measure and a half the next harvest.

† The knowledge which leads to religious mendacity.

‡ This is literally the fact, to a great degree.

|| Where it can be easily nourished by the manure deposited by the overflowing of the rivers.

* I have been assured, by a bramhūn who was anxious to keep up the character of the Hindoos, that there is scarcely a single instance of a chaste woman to be found even among the wives of bramhūns.

† A bramhūn eats the food of the shōōdrūs, but only such food as has not been cooked in his house.

‡ That is, they will eat more than once a day, and will wear better clothes than they ought according to the prohibitions of the shastrīs.

mountains, in deserts and caves ; mankind will eat flesh, and fish, and drink spirits ; will abuse Krishnū and the gods ; only the names the gods will be left.

These things will take place in the first part of the kŭlee-yoogŭ. In the second part of the kŭlee-yoogŭ even the name of god will become extinct. In the third part, nothing of cast will be known except the different trades ; in the fourth part, all will be an indiscriminate level, and all will eat together without any distinction.

When things are arrived at this dreadful state, and the gods, who used to feed on the offerings made at the religious services of mankind, begin to be famished, they will assemble in council ; but will be able to do nothing. They will then go to Brŭmha, causing Prit'hivēē* to lead the way. The gods, as they proceed to the presence of Brŭmha, behold the city.

In Brŭmha's heaven are the following things : the Hindoo saints are repeating the vādūs aloud ; different yŭgnūs are performing, so that the smoke of the sacrifices fills the city ; the moonees are teaching the vādūs ; many golden palaces, containing golden alters, filled with the fire of the hōmū, the flame of which flies southward ; many different kinds of gardens, containing many sorts of flowers,

* Prit'hivēē represents the earth, which is become wretched by the crimes of its inhabitants. The woeful appearance of Prit'hivēē, it is supposed, will move the heart of Brŭmha in favour of the complaint of the gods.

fruits, &c. very beautiful, in which guests are entertained with fruits, &c. ; many pools containing very excellent water, full of precious stones, the lustre of which is reflected on all sides; the water-lily and other flowers arise and expand on the top of the waters; the cranes and geese are playing on these pools; the gentle zephyrs on the trees and flowers cause them to wave, and display their beauties; many kinds of birds sing in the most melodious manner.

The gods then represent, in a frightful manner, the shocking state of the world by the crimes, &c. of mankind. Brūmha is much affected; but tells them he can do nothing. He accompanies them to Vishnoo. They salute Vishnoo. Brūmha takes his seat by Vishnoo, and represents the case of the gods, that in consequence of the wickedness of Kūlec, the earth is become desolate, religion despised, the gods starved, &c. Vishnoo tells them, that to provide a remedy for their distresses he will become incarnate, in the womb of Soomūtēē, the wife of a bramhūn of the name of Vishnooyūsa, of Shūmbhūlū in the west, and that he will subdue Kūlee, establish religion in all its splendour, reinstate the gods in their honours, and restore the sūtyū-yoogū.

The gods, pleased with this intelligence, return to their homes.

Sometime after this, Vishnoo was incarnate,* in the womb of Soo-

* The writer here speaks in the past tense.

mūtēē, when all the constellations conspired to render propitious his glorious birth, and every creature in the heavens and on the earth rejoiced; the goddess Shūst'hēē* became midwife; Brūmha seeing that this child was born with four arms, is astonished, and thinks it will be attended with bad consequences, that every body will get to heaven by obtaining the sight of this divine person; wherefore he sends the god Pūvūnū† to the child, to persuade him to assume two arms only; Pūvūnū goes; delivers his message; the child assumes two arms; his father and mother are overcome with astonishment, and suppose, that when they saw the child with four arms, they were in a trance; the mother presents hundreds of cows to the bramhūns; the bramhūns learned in the vādūs, and the moonees Kripū, Vyasā, Drōnū, and Rhishtūrōmū, come to see the child; Vishnooyūsa performs pōjā to these personages; they declare the child an incarnation of Vishnoo,‡ offer stūvū, &c. make prostration, to him, and declare his name Kūlkee; the moonees depart; through the excellent nursing of his mother, the child increases in stature like the waxing moon; the father, calling the pūndits learned in the vādūs, the vādantū, the sankyū, the patūnjolū, the mēēmangsū, the naiyū, the voishāshikū, the pooranū, and the other shastrūs, commits Kūlkee to their care; Kūlkee's investiture with the poita; the father,

* This goddess is a form of Bhāgīvūtēē, and is worshipped at a great expence by the Hindoo women, to obtain children, and for the protection of children.

† The god of wind.

‡ The incarnate persons themselves, say the pūndits, did not know that they were incarnations: nor any one else, I suppose, while these persons lived. The poets have pronounced them incarnations, to dignify their works.

at the request of Kūlkee, explains to him the nature of the ceremonies called the ten sūngskarūs; Kūlkee further asks why religion is so entirely neglected; the father explains; the desire arises in the mind of Kūlkee to destroy those who cause the evils of the kūlee-yoogū.

Pūrūshooramū, the moonce, teaches Kūlkee the vādūs, and other shastrūs; Kūlkee asks his teacher whāt dūkshina* he shall give him; Pūrūshooramū asks, as dūkshina, that Kūlkee shall destroy the sin of the kūlee-yoogū, and, for this purpose, he advises Kūlkee to learn the use of arms from the god Shivū; after learning the use of arms, Pūrūshooramū advises Kūlkee to go to Singhlū, and begin that kingdom which is to destroy sin, and restore the sūtyū-yoogū, by destroying or subduing all the kings who support the irreligion of this period, and by setting up Mūroo, a king of the race of the sun, who is employed in performing tūpūsyā.

At the close, Kūlkee makes his bow to Pūrūshooramū, and goes to an image called Villōdūkāshwūrū, a Shivū-lingū, and performs pōōja, stūvū, &c. Amongst other stūvū, he says to the god—"Thou hast three eyes; thou art the husband of Parvūtēē; thou art Vishwūnat'hū;† thou art the creator; thou art the preserver; thou hast

* Dūkshina is a ceremony, or gift, which closes almost every other Hindoo ceremony.

† A name of Shivū. The stone to which the Hindoos of Benares pay the greatest reverence of any of the Shivū-lingūs, is called Banū-lingū. This stone is called Vishwūnat'hū.

a snake round thy neck ; thou hast five faces," &c. Shivü, exceedingly pleased with his praise, appears to Külkee, accompanied by Parvütēē, and touches his body, telling him he would grant whatever he should desire ; and that whoever among men should repeat the same stüvü [flattery] should obtain his heart's desire, whatever it might be. Shivü then grants to Külkee this blessing—"Thou shalt be learned in all the shastrüs, and in the use of arms ; thou shalt destroy Külkee, and those who support the evils of the külee-yoogü, and instate in authority the kings of the race of the sun." Külkee returns home.

The names of the three brothers of Külkee are Gargyü, Bhürgyü, and Vishalü. The incarnation of Vishnöö, and the intention of Külkee to destroy Külee, &c. begin to be published abroad. The king of Shümbhülü hears the news of this birth ; is afraid, and begins to reestablish the forms of religion ; the four casts begin to perform the duties of their religion, according to the rules of the cast, and religion in those parts prevails ; Covetousness, Falsehood, Pride, Anger, Injury, &c. born in the womb of unholiness, seeing that religion was re-established, and that all the people were become holy, forsake this country ; Külkee meets with Jōōpü, the king of Shümbhülü, and enters into a long conversation with him on religion.

Then follows a long account of Külkee's marriage with Püdmavütēē, the daughter of Jüyüdrüt'hü, king of Singhülü-dwēēpü ; this

king gives to Kūlkee many horses, elephants, men and women servants, soldiers, &c. and, with his wife, dismisses him to his own country, viz. to Shūmbhūlū, where Vishwūkūrmū, the architect to the gods, had prepared Kūlkee a palace; Kūlkee's wife is a very beautiful woman, called in the shastrū a pūdmīnēē.*

Kūlkee undertakes an expedition to subdue the enemies of religion, and establish her reign in different parts; he first proceeds towards Kēēkūtū, a town belonging to the bouddhūs, where he finds the inhabitants altogether without religion, intoxicated with the pleasures of women, wine, and feasting. The inhabitants raised an army of many ūkshouhinēē† of soldiers, whom Kūlkee overcame; but he was at one time nearly destroyed by an ūsoorū, named Jinū; Kūlkee destroyed 100,000 of the enemy commanded by Bhūrgū, besides smaller numbers under other commanders; three of Kūlkee's captains destroyed 20,000 bouddhūs; another captain killed 10,000,000, and another 500,000. Kūlkee destroys Jinū.

The mlāchchūs join the bouddhūs in the war with Kūlkee; an army of amazons come out against Kūlkee; he comforts them, and sends them home again; at the close Kūlkee overcomes all the boudd-

* The Hindoo pūndits have given four different descriptions of the persons of men, and four of women, and have assigned such and such men to be married to such kinds of women. See account of the ūlūnkārā shastrū in this volume.

† Vis. 109,350 foot, 65,610 horse, 21,870 chariots, and 21,870 elephants.

dhūs, and returns to Shūmbhūlū, his capital, enjoying all the honours of a religious conqueror.

On his way to the capital a number of moonees met him, and petitioned him to go and destroy a rakshūsēē named Koot'hōdūrēē, the grand-daughter of Koombhükürnū, who lay sleeping, with her head lying on the mountain Himalüyū and her feet on another mountain. The drawing of her breath was like the roaring of a tempest, so that the moonees could not stay in those parts. Külkee goes with the moonees. On his way, he sees a river of milk, which astonishes him, and he asks the moonees the occasion of it. They tell him, that the son of this rakshūsēē is sucking at one breast, and that the milk has ran from the other till it has become a river. Külkee at length comes in sight of the rakshūsēē, whose appearance strikes terror into his army. He encourages his men, and, taking a select band, goes near, and lets an arrow fly into the rakshūsēē's body. She gets up in the greatest fury, and, by her dreadful roar, struck the giants in Külkee's army senseless to the ground. She next takes in her breath, and draws into her belly Külkee and all his army. All the gods, heavenly choiristers, &c. seeing this, began to weep and lament. Külkee, knowing that the gods were in great distress on his account, resolved upon an expedient to liberate himself and his army. With his sword he cut a road through the belly of the rakshūsēē, and came forth with his army. The rakshū-

sē falls dead on the mountain. Her son, enraged, rushes among Kūlkee's soldiers, and cuts them down like plantain trees; Kūlkee, perceives this, turns about, and destroys the young rakshūsū.

One day a dūndē arrived in Kūlkee's capital. The latter asked him, who he was? He answered, that his name was Sūtyū-yogū; that he had been concealed in consequence of the power of Kūlee, but that through his blessing, he was come forth. Fourteen other persons were in the company of this personage, who said they were the fourteen mūnoos.* Kūlkee dismisses them in a gracious manner.

Kūlkee gives kingdoms to Mūroo and Dāvapee, two kings of the races of the sun and moon, who had been performing tūpūsyā ever since the close of the sūtyū-yogū, and marries them to kings' daughters. These kings begin to establish the ceremonies of religion like the sūtyū-yogū. Kūlkee makes expeditions, subdues the irreligious, and establishes the reign of religion. Dhūrmū,† with his family,‡ go to see Kūlkee, who asks them why are they come, and tells them that they look very thin and wretched; they offer much stūvū to Kūlkee, and relate their woeful case owing to the kūlee-yogū; Kūlkee dismisses them in the most gracious manner, telling

* For their names, see the 1st volume, page 9.

† The god presiding over religion.

‡ Viz. Faith, Compassion, Goodness, Works, Wisdom, Memory, Forbearance, Contempt of the world, Bashfulness, (Dhūrmū's wife's name), &c. Does not the reader perceive in several parts of this work something similar to the mode of instruction used in Bunyan's Holy War, &c.

them to go and perform religious ceremonies wherever they choose without fear ; that he would re-establish religion universally.

Külkee proceeds to fight with Kūlee. On reaching his capital, Külkee finds the sins of the whole universe collected together and practised in Külkee's capital, as drunkenness, eating cow's flesh, women's quarrels, gaming, women committing adultery in the houses of their husbands ; husbands happy in the infidelity of their wives,* &c. The whole city was filled with the howlings of dogs and jack-alls. Külkee seeing this, was filled with amazement. The engagement commences ; after much fighting Kūlee flies, with his generals, Covetousness, Anger, Self-Conceit, Pride, Evil Desire, &c. Religion and Sūtyū-yoogū pursue Kūlee to his palace, set it on fire, and put to death his family. Kūlee, seeing the destruction of his family, forsakes his country. Külkee destroys three ūsoorūs ; also two mlāchchūs. Next Bhūllatū, the kingdom of a religious monarch named Shūshidhwūjū, is attacked by Külkee, and a bloody war ensues, chariots against chariots, elephants against elephants, horsemen against horsemen, footmen against footmen, bowmen against bowmen, swordmen against swordmen, spearmen against spearmen, wrestlers against wrestlers, &c. ; but here Külkee was overcome, and was obliged to make peace with Shūshidhwūjū, with whose daughter Rūma, he was at length married.

* By receiving money from their wives' paramours.

The company assembled at the marriage, consisting of gods, kings, &c. congratulate the father and mother of Rūma on this marriage, and ask with astonishment what meritorious actions they had done, that the gods should bestow such a blessing on them as that their daughter should be married to the incarnate Vishnoo?

The king replies, that, in a former birth, he and his wife were two vultures, male and female ; that, one day, another bird of prey killed them both, and was carrying their bones away, when they fell into the river Gündükēē, where the shalgramūs are produced, and, falling on the ring of a shalgramū, they immediately sprung to life in the form of Narüyūnū and Narayūnēē, having four arms each. A golden chariot had descended for their use from Vishnoo's heaven, and, ascending the chariot, they rode to Voikoontū, where they staid one hundred yoogūs ; they next continued in Brúmha's heaven five hundred yoogūs, and after that in the heaven of the gods [dāvū-lōkū] four hundred yoogūs.* After this they assumed human birth, and became king and queen, having the power of recollecting what had taken place in former births;† and their daughter was now married to Vishnoo [Kūlkee].

* Making altogether 1,350,000,000,000 years enjoyment of heaven, as the fruit of their bones having accidentally fallen on a stone called a shalgramū !!

† The men of sense among the Hindoos declare, that no one knows what took place in a former birth. Yet I am credibly informed that some of the women who ascend the funeral piles of their husbands, just before they ascend the pile declare, that they recollect that this is the third, or fourth, or fifth time of their being burnt with this husband ; and that some of them foretel how many more times they are thus to burn.

The king gave to Kūlkee, with his daughter, 10,000 elephants, a lack of excellent horses, 5000 chariots, 600 beautiful damsels, and a number of jewels.

The kings present at the marriage further said to Shūshidhwūjū, "As you have existed so many yoogūs, and know so much of religion, why have you engaged in wars, destroying the lives of men, &c. seeing all the ancient sages have declared against doing injury to creatures?" The king replied, that "this was lawful, for the moonees had declared that war was meritorious among the kshūtriyūs.; the moonees certainly knew the vādūs, and he had only done what they had taught him: besides, the destroyer is Vishnoo; and the destroyed is Vishnoo; except him there is none else; he is creator, he is the preserver, and he the destroyer; he is all; he is matter, and he is the seed of life; this is the doctrine of the vādūs, of the mūnoos, and of the moonees."

Shūshidhwūjū renounces his kingdom in favour of Kūlkee, and goes to Hūridwarū* on a pilgrimage, but requests of Kūlkee that, in order to complete a blessing he formerly obtained from Vamūnū,† he might die by his hands.

Kūlkee, on returning to his capital, calls at a place called Kanchū-

* The source of the Ganges.

† An incarnation of Vishnoo.

nēē, where he delivers a beautiful female from a curse inflicted upon her by some moonees, by which she became a female nagū (serpent) and whoever looked upon her was immediately reduced to ashes.*

Kūlkee creates a number of kings, and, to his sons, and three brothers, gives kingdoms, that they may re-establish the sūtyū-yoogū.

The consequence of this is, that all the practices of the kūlee-yoogū disappear, and the ceremonies of the vādūs are revived; the kshūtriyūs receive their share in the vādūs,† and are victorious in war; the gods are honoured, and their worship constantly performed.

Shūshidhwūjū loses his life by the hands of Kūlkee.

Kūlkee performs the rajūsōōyū, vajūpāyū, and the ūshwūmādhū sacrifices.

His wife Rūma performs the rookmee vrūtū for obtaining children.

Kūlkee makes his palace very grand; Indrū sends him a golden chariot. In pleasure with his wives, &c. Kūlkee thus spends a thousand years.

* Kūlkee was preserved from this, because he was the incarnate Vishnod.

† That is, the privilege of reading the vādūs, and of using their mūntrīs. This is at present the exclusive privilege of the bramhūns.

TRANSLATION

OF

*An Extract from the Booddhū Pooranū.**

I HAVE heard, says the anonymous author of this work, that at a certain time Bhūgūvanū (Booddhū), being incarnate for the purpose of performing many glorious things, was giving lessons on religion, attended by 12,000 religious mendicants, and 32,000 Bōdhisūtwūs, or bouddhūs, in the garden of a person named Nat'hūpindūdū, in the forest of Jāttee, at Sravūtee.

One night, about twelve o'clock, as Booddhū was performing the dhyānū called Booddhalūnkarū-vyooohū, a ray of glory issued from his turban, which said—

“ Praise to Shakyūsinghū, the moonee, eminent for intelligence, a luminary dissipating darkness, resplendent, a holy flame, with a beautiful body and subdued mind,” &c.

* This pooranū relates to Booddhū, the ninth of the Hindoo incarnations. For an account of the religion, said by the bramhūns to have been promulgated by this incarnate person, see the chapter on the gods, article Vishnoo.

Hearing this, the religious mendicants, bowing, with joined hands, humbly requested of Booddhū that he would acquaint them with the words which had been revealed by the glory proceeding from the turban.

Booddhū replied to the mendicants, that Shātūkāto*, of the race of the gods, formerly descended in a chariot from the heaven of Gūnāshū, and was born in the family of a bouddhū, to instruct mankind in the bouddhū doctrine.

After descending from his chariot to the earth, he ascended a superb throne, in a palace miraculously prepared, from whence he declared to the attending gods, that he would be born in the womb of a bouddhū female, and continue in his mother's womb twelve years.

The gods reflected among themselves, that almost all families had some fault in them, which rendered it improper for Booddhū to be born in these families, but that the family of Shakyūsinghū, who was in possession of sixty-four distinguished qualities, was pure. This race lived at Kapilūvūsoo, in which town was a person named Shooddhōdūnū, who possessed twelve distinguished qualities, whose wife was Mayadāvēē.

Booddhū consented, and then directed the attending gods to be

* Another name for Booddhū.

born in such and such families; and, being born, to teach mankind the one hundred and eight religious ceremonies.* He then dismissed the gods, in order that they might assume human birth, and departed himself to do the same. At the same time he informed the gods that his intention in being born was to teach the bouddhū doctrine to Moitrāyabhidhū, who should teach it to the world.

For these purposes, Booddhū, in the hot weather, in the month Voishakū, at the full of the moon, under the constellation Pooshya, will enter by the right side the womb of Mayadāvēē.

At the end of twelve years, while this female was amusing herself in the grove Loomvinēē, she was seized with the pains of childbirth, and was delivered of a son, who, immediately on his birth, looked towards the ten quarters of the world, and measured ten paces with his feet towards these ten quarters.† At the end of seven days from the time of the birth, Mayadāvēē died, and went to an excellent heaven.

The son, after the mother's death, went to his father Shooddhōdūnū. All the gods, and other celestial beings, moonees, rishees, came to pay their honours to the god who had been born in the house of Shooddhōdūnū.

*Vis. Ceremonies peculiar to the bouddhū.
quarters of the world.

† To signify that his doctrine should extend to all.

These divine beings then calculated his nativity, the fortunate and unfortunate signs; pronounced it an excellent birth, and declared that this divine person would live till he was eighty years old. A moonee named Ūsitakhyū told Shooddhōdūnū that his son would very soon leave his house, and become a religious mendicant, in order to learn the bouddhū doctrine,* and teach it to others. From this, the moonee gathered that his son was a god, and he fell down and worshipped him. At length the celestial guests were dismissed with much praise and respect.

The father, with his son, and family, entered the temple of a goddess, and performed the worship of this goddess, after which the father invested the son with a number of ornaments, and the gods of the forest† presented him with flowers.

The boy Booddhū, taking 10,000 other boys with him, goes to school. Immediately on his arrival, he begins to instruct his master, who is filled with astonishment at the amazing extent of his knowledge. Unable to answer his different questions, he evades them, and begs him to take his place among the boys. Thirty-two thousand boys, besides Bhooddhū's 10,000, were taught at this school. Bhooddhū did not offer to attend to his school exercises,

* He was to gather this doctrine from books and from learned men.

† Different forests have many different gods, but in the Hindoo mythology there is one chief forest god, called Vūnadhīst'hatri-dāvta.

but began to teach these 42,000 boys the religion of the bouddhūs. In due time all these children became bouddhūs.

After some time Booddhū left the school, and went home. From hence he afterwards went to a village named Kooshee, under a tree in which place he took up his abode, and began to perform the dhyanū called sūmyūksūmvōdhce.

The next account of Booddhū is, that he married a female named Gōpa; and that, by degrees, he had 84,000 wives or concubines; but he was principally attached to Gōpa.

While the father of Gōpa was asleep one night, one of the gods appeared to him in a dream, and apprized him that his son would very soon leave his house, and become a sūnyasēē. On another occasion, king Shoodhōdūnū and Gōpa had each a dream, in which they beheld Booddhū, having on a red garment, with a staff in his hand, going on pilgrimage. When the king awoke, he set guards all round the palace to prevent Booddhū from escaping.

Booddhū, having formed his resolution to become a sūnyasēē, went to his father for leave to depart, but the father entreated him not to depart, reminding him that he was too young to become a sūnyasēē, and promised him all he desired, even his kingdom.

Booddhū, perceiving that it was in vain for him to endeavour to procure the king's consent, retired to his apartments in the palace; yet his father, who suspected that he was dissatisfied, and that he would certainly attempt his escape, placed other guards round the palace.

The gods now seeing that Booddhū was a prisoner, and that his holy design of becoming a sūnyasēē would be defeated, sent a heavy sleep on all the guards and inhabitants of the palace, so that this incarnate person escaped. After he had got to the outside of the palace, he ordered his servant to bring him his horse, upon which he fled to the distance of forty-eight miles, when he dismissed his servant, and the gods who had accompanied him, and stript himself of all his ornaments; had his head shaved; put on red clothes,* which were presented to him by some god. His old clothes the gods took to heaven, and worshipped them.

When Shoodhōdhūnū awoke in the morning, and perceived that his son had escaped, he sent messengers all round to bring him back. These servants met with the servant, who informed them of the way in which Booddhū escaped.

On hearing this news, all the people of the palace and the city wept, and made the greatest lamentation.

* Worn by sūnyasēēs, a particular kind of religious mendicants.

Booddhū meets with three hundred disciples of a person named Shravūkū, of Voishalēē, with whom, at great length, he discusses the doctrines of the bouddhūs, which they ultimately embrace.

He afterwards converted 700 disciples of a person named Ramū.

In the next place, he visited Gūya, where he sat down by the river Noirunjēē, and, under the shade on its pleasant banks, performed tūpūsyā.

Mayadāvēcē, the mother of Booddhū, seeing her son inflicting on himself the greatest severities in his tūpūsyā, full of concern, descended to earth, and expostulated with her son, telling him that he was her only son, that he was the son of a king, &c. and that by these severities he would certainly destroy himself. Booddhū, aroused from his intense meditation by the voice of his mother, addressed much praise to her, with which she was greatly pleased. She gave him a parijatū flower,* which she had brought from heaven, and departed.

On his mother's departure, he recommenced his tūpūsyā, and continued it for six years, exposing himself to the scorching sun, the pelting rain, the parching wind, and the pinching cold; the chil-

* See note, page 111.

dren of the neighbouring town came to the spot where Booddhū was sitting, and played all manner of tricks, putting sticks up his nose, in his ears, mouth, &c. but nothing could wake him from his intense absorption.

The gods, filled with admiration at this extreme devotion, descended and performed worship to Booddhū.

Nūmoochee, a wicked fellow, came up to the scene of Booddhū's tūpūsyā, and began to upbraid him for his austerities; he asked him why he thus reduced his body to a skeleton; why he brought upon himself so much sorrow; he told him, that his death was near, and that it was wise so to act as that he might be happy in a future state;* that he was the son of a king; that it was proper for him to seek riches, that he might be able to offer gifts, perform offerings to the gods, &c. that these were meritorious actions, and would be followed by great fruits; but that at present he was bearing sufferings without any hope of fruit.

Booddhu's meditation was broken by all this abuse, and he replied, ~~Oh!~~ Oh! my wicked friend, dost thou not know what I am doing? I am performing yōgū, in doing which it is necessary, ~~first,~~ to per-

* By performing acts of charity, and meritorious ceremonies of religion, instead of injuring his body by austerities.

fect the body by austerities, to purify the blood, the flesh, the bones, the heart, the mind, &c. When this is done, the yōgū which I am performing will be perfect. Death is better than continuance in a body so vile that meritorious actions will not proceed from it. At this time I will subdue my evil desires, indisposition to religious services, hunger and thirst, disposition to conversation, covetousness, falsehood, sorrow, &c. As an unbaked pot melts in the water, so will I, by yōgū, subdue or dissolve all these.* Nūmoochee, hearing this reply, departed.

At the close of the six years' yōgū, Booddhū arose, and went to an adjoining village to get refreshments; after which, walking seven

* The following story is universally credited among the Hindoos in the neighbourhood of Calcutta: About ten years ago, a European, with his sirkar, named Varanūshēe-ghoshā, of Calcutta, and other servants, passed through the Sunderbunds. One day, as this European was walking in the jungle, he saw something which appeared to be a human being, standing in a hole in the earth, but of this he could not be sure. He asked the sirkar what this thing could be? The sirkar affirmed it was a man. The European went up, and began beating this lump of animated clay till the blood came, but it did not appear that the person was conscious of the least pain—no cries, nor weeping, nor any sign of sensibility. The European was overwhelmed with astonishment, and asked what it could mean? The sirkar said, he had heard, from his shastrūs, that there existed men like this, called yōgēes, who were destitute of all passions, and were incapable of pain. After hearing this account from his sirkar, the European ordered him to take the man home. The sirkar did so, and kept the man some time at his house: when fed, he would eat, and, at proper times, would sleep, and attend to the necessary functions of life, but took no interest in any thing. At last the sirkar got tired of keeping him, and sent him to the house of his spiritual teacher at Khārdā. Here some lewd fellows put fire into his hands; brought a prostitute, and placed her by his side, and played a number of tricks with him, but without making the least impression on him. The teacher began to be tired of his guest, and sent him to Benares. On the way, when the boat one evening put to the side for the night, this yōgēe went on shore, and, while he was walking by the side of the river, a religious mendicant, with a smiling countenance, met him: these two persons embraced each other, and were seen no more.

times round a bōdhee tree, and making a seat of the grass, he sat down under the tree, and made the following resolutions: "On this seat may my body, blood, bones, &c. become dry; though life depart, I will never abandon this yōgū called sūmyūksūmvōdhce."

The attending gods, hearing these resolutions of Booddhū, were filled with astonishment, and taking flowers, &c. performed worship to him.

The day following the making these resolutions, Booddhū, early in the morning, began his tūpūsyā, which he continued for some time, after which he taught the boūddhū doctrine to a banker named Trūpooshū.

Booddhū teaches Indrū and the other gods a boūddhū ceremony [yōgū] called dhūrmūchūkrū.

Of the other Pooranūs.

SEVERAL other pooranūs are, I am informed, a good deal read in Bengal: among these are, the VISHNOO POORANŮ, AND THE SHIVŮ POORANŮ. I should have given Translations of the substance of these two works, had I not supposed that the English reader would be completely satisfied with what I have already given. The Vishnoo pooranū relates to the ten incarnations of this god, some account of which will be found in the chapter on the gods, under the head Vishnoo.

The Shivū pooranū contains forms of stūvū to Shivū; accounts of Shivū's tūpūsyā; Doorga's tūpūsyā to obtain Shivū in marriage; Shivū's marriage with Doorga—and subjects of a similar nature.

The Brūmhū pooranū contains stories of Brūmhū, and other gods, and respecting different holy places.

The Pūdmū pooranū is rather more read than the last. This work relates to the different forms of Vishnoo, and the fables connected with them.

The Narūdēē pooranū relates to the tricks of the laughing mischievous Narudū.

I have translated and given an extract from the Markūndāyū pooranū, viz. the substance of the Chūndēē.

The Attrāyū pooranū relates to the tūpūsyas, &c. of the moonces, the duties of kings, &c.

The Brūmhūvoivūrttū pooranū contains many forms of stūvū to the gods, stories, &c.

The Lingū pooranū respects the Shivū Lingū, the most common object of worship in Bengal.

The Vūrahū, Vamūnū, Kōōrmū and Mūtsyū pooranūs refer to four of the Hindoo incarnations known by these names.

The Oopūpooranūs, the names of which are given in page 43, are of the same complexion, and therefore a relation of their contents is unnecessary.

TRANSLATION

OF

THE MOST REMARKABLE PASSAGES IN THE WORK

CALLED

*Gūnga Vakya Vūtee.**

HE who thinks upon Gūnga,† though he may be 8000 miles distant from the river at the time, is delivered from all his sin, and is entitled to heaven.

He who, being at a great distance from Gūnga, thinks upon her, will enjoy the fruits of 1000 chandrayānū prayūshchittūs.‡

If a person pray for riches, a beautiful wife, ornaments, an excellent house, deliverance from disease, &c. while his mind is fixed on Gūnga, he will certainly obtain these blessings.

* This translation is not in its proper place here, not being one of the pooranās, but its contents are so much like those of the pooranās, that I have placed it at the close of this class of the Hindoo shastrās.

† The goddess of the river Ganges.

‡ See the translation of the substance of the Prayūshchittū Nirnūyā, page 401, vol. 1.

If a person think upon Gūnga while he is walking, eating, sitting, sleeping, or talking, he will be delivered from the most heinous offences.

At the hour of death, if a person think upon Gūnga, he will obtain a place in the heaven of Shivū.

If a person repeat the name of Gūnga, with the desire of obtaining heaven, absorption in Brūmhū, or the merit of holy actions, he will be put in possession of the thing he desires.

The same benefits are connected with seeing, touching, or worshipping Gūnga, as follow from repeating her name.

If a person, according to the regulations of the shastrū,* be going to bathe in Gūnga, and die on the road, he shall obtain the same benefits as though he had actually bathed.

If a person be ever so holy in other respects, viz. in gifts, in performing sacrifices, tūpūsyā, &c. and yet do not bathe in Gūnga according to the directions of the shastrū, he will obtain no advantages from his bathing.

* That is, fasting, shaving the head, &c. on the day before he sets off, and, on the day of his departure, performing the parvānā shraddhū, and the worship of the five gods, viz. Sōōryā, Gānāshū, Shivū, Doorga, and Vishnū.

If a person go to a holy place, and do not fast three days, and make the offerings of gold and a cow, or cows, he will sink into poverty.

The fruits arising from visiting holy places are greater than those which arise from the ūgnishtōmū sacrifice, when many gifts are presented to bramhūns.

If a person visit a holy place, unintentionally and unknowingly, he will become rich in this world, and happy in the next.

If a person firmly believe that he shall obtain the fruits promised to the bathers in Gūnga, he shall receive according to his belief; but if he bathe, and yet have no faith respecting the things promised, he will sink into hell.

If a person proceed to a holy place in a coach, or a palanqueen, or on a horse, or elephant, he will obtain less fruit.

If a person ride to a holy place in a carriage drawn by cows, he incurs the guilt of a killer of cows.

If a person go to a holy place without shoes, he will obtain four-fold fruit.

After a person has left his house, if he remain in silence till the act of bathing be over, every step he takes towards Gūṅgā will be accompanied with fruit equal to what arises from the ūshwūmādhū sacrifice.

If a person live at the expence of others while he is out to bathe in Gūṅgā, he will obtain only a sixteenth part of the fruit which he will have if he live at his own expence.

If a person accidentally hear another repeat the name of Gūṅgā, and, while hearing, if he pray that the hearing of this name may wipe away the stain of sin, his desire will be accomplished.

If a person, while looking at Gūṅgā, pray in his mind, that this sight may be attended with the removal of all his sin, his desire will be granted.

Whatever a person wishes in his mind, while looking at Gūṅgā, he will obtain.

The sins of the body, mind, and tongue, are all removed by the sight of Gūṅgā.

There are 3,500,000 holy places belonging to Gūṅgā:* the person

* Viz. places of the river peculiarly sacred.

who looks at Gūngā, or bathes in this river, will obtain all the fruits which arise from visiting all these 3,500,000 holy places.*

If in the morning a person make prostration, thinking upon Gūnga, at the same time, praying in his mind, for holiness, or riches, or the mind's desire, or absorption, &c. he will obtain these things.

Bowing the head to the ground to Gūnga is accompanied with fruits as great as flow from bowing the head at all the holy places.

If a person touch the waters of Gūnga, praying in his mind that he may obtain Gūnga,† he shall have his desire.

If a person who has been guilty of killing cows, bramhūns, his gooroo, or of drinking spirits, &c. touch the waters of Gūnga, desiring in his mind the remission of these sins, they will be forgiven.‡

By looking at Gūnga, sins of the present birth are all destroyed.

By touching Gūnga, accompanied with prayer, the sins of the last birth, as well as the sins of the present birth, are all removed.

* If a person worship Vishnoo, he obtains all the fruit which follows the worship of all the gods; and if a person read the Bhāgāvāt-Gēeta, he will obtain all the fruit which flows from reading all the shastris.

† Vis. the heaven of this goddess.

‡ Some Hindoos, however, say, that only sins unintentionally committed will be forgiven.

By bathing in Gūnga, accompanied with prayer, a person will remove at once the sins of thousands of births.

Before visiting the holy places of Gūnga, different shraddhūs must be performed. This work describes the nature of these shraddhūs; who is to perform them; in whose name they are to be performed; what things are to be used, &c.

On visiting the different Hindoo holy places, a person must have his head shaved. Four places are excepted, viz. Gūnga, (except Prūyagū) Gūya, Vishala, and Virūja.

A person when he visits a holy place, must make an image with five, or seven, or nine blades of kooshū grass, and, repeating mūntrūs, bathe it in Gūnga, in the name of his father, mother, brothers, sisters, other relations, friends, neighbours, &c. the mūntrū used is to this purport: 'thou art kooshū; a son* in the form of kooshū grass; before this time, thou wast created by Brūmha; may their bathing be perfect (attended with fruits) in whose stead† I cause thee to bathe.' After repeating these words, he immerses himself and the image at the same time. If a person go to a holy place, and bathe, but does not make this image of kooshū grass, the per-

* That is, the son of those in whose name and for whose benefit it bathes.

† A number of Hindoo ceremonies are performed under the idea that the merit attending these services is transferred to the persons in whose names they are performed.

sons in whose name the kooshū image should have been made will enjoy all the fruits which arise from his bathing.

This work describes the degree of holiness which will arise to a person and his ancestors from his faith in Gūnga.

He who bathes in Gūnga, will be delivered from all fear arising from kings, enemies, sickness,* sin, &c.

The ground by the side of the river Gūnga which is washed by its waves is peculiarly sacred, and is called Narayñmūyū-kshātrū, viz. the holy place, full of Narayñ. He who performs the shraddhū, jūpū, dhyanū, &c. &c. in any such spot will obtain immense advantages.

In the rainy season, the extent of ground upon which the river Gūnga rises, is called gūrbbhū, i. e. the belly. Performing religious ceremonies upon such places is accompanied with very great fruit.

One hundred and fifty cubits also, measured from the edge of the river Gūnga, is called tēerū viz. the shore. Upon any such spot, if a

* Faith in Gānga is very low at present among the Hindoos, for scarcely any sick people come to the river side with the hope of recovery; and the dying are removed here, when all hope of recovery is gone; and these look to Gāngu for help only after death. I have heard, it is true, that some persons, afflicted with the leprosy, take up their abode by the side of the river, under the hope of recovery, or rather without hope, and sit on the banks begging in a state of miserable despair.

person perform any ceremony prescribed by the shastrū, the fruit will be great.*

From what is called the tēerū, to the extent of four miles, is called kshātrū. Within these bounds the performance of particular ceremonies is accompanied with peculiar merit.†

None of the holy places are private property, but what is called Narayñmūyū-kshātrū belongs to Narayñū, (Vishnoo).‡

If any person, having committed innumerable sins, bathe in Gunga, praying at the same time for their pardon, these sins will be destroyed as quickly as cotton heaped up like mountains is destroyed by one spark of fire.

Shivū, after having thus, in many ways, revealed to the goddess Doorga, the unparalleled powers of Gūnga, at length confessed that

* In any of these places (viz. Narayñmūyū-kshātrū, gūrbhū, and tēerū) it is contrary to the shastrū for a person to receive a gift; though some pūndits maintain that a person here may eat the food presented by others. Notwithstanding the prohibition of the shastrū, at the present day, many of the lower orders receive gifts by the side of Gūnga, but a conscientious Hindoo is careful to avoid this. In offering religious tracts to the natives on one occasion, I remember, a Hindoo refused to receive one, unless I would accompany him to a little distance from the river side. I complied, and he then cheerfully received it.

† All those whose houses are within these bounds, wherever they may die, go to heaven; and all who die on this sacred ground obtain absorption in Brūmhā.

‡ The shastrū appoints that upon whatever spot of ground pōdja, or the shraddhū, be performed, the person performing either shall first worship the owner of this land, and that the persons performing the shraddhū shall first make offerings to the owner of the land. Upon the places called Narayñmūyū the worshipper must first do homage to Narayñū.

the efficacious virtues of Gūnga were greater than he could describe. He added, that if any one doubt, or hesitate respecting the efficacious power of Gūnga here described, he will sink into the hell called koombhēepakū,* and stay there till the universal destruction of the world, and when he rises to birth again, he will be born with the body of an ass.

If a person perform other ceremonies, without faith, he will derive no benefit from them; yet if a person bathe in Gūnga, without faith, he will obtain the fruits of his bathing;† but if he bathe with faith, he will possess unknown benefits.

None but Hindoos can derive benefits from most of the other Hindoo ceremonies, but the benefits to be derived from bathing in Gūnga are accessible to every cast.

The writer next gives an account of the extraordinary benefits to be derived from bathing in Gūnga at the periods known by the following names, viz. tit'hee,‡ nūkshūtrū,§ pūrvvū,|| nūnda,* yoogadya,†

* Filled with ordure. † Many Hindoos, however, contend, that to derive any benefits from Gūnga, it is necessary to have a fixed mind on the goddess.

‡ A lunar day. § Stellar mansion. || There are five pūrvvū's, viz. 1. the new moon, 2. the full moon, 3. sūnkrantee, viz. the day of the sun's passing into a new sign, and 4 and 5, two yōg's called vyūtipatū and voidhritee. According to the pouranikū's, there are five other pūrvvū's, viz. the 8th and 14th lunar days, the total wane and full of the moon, and sūnkrantee.

* The first, sixth and eleventh days, both of the increase and decrease of the moon.

† The first day in each of the four yōgū's. See vol. 1, page 2.

varoonēē,* mūha-varoonēē,† mūha-mūha varoonēē,‡ dūshūhūra,§
 mūnwūntūrū,|| pñōrnima,* ūmavūsyā,† sūnkrantee,‡ yōgū,§ masū,||
 varū,* grūhūnū,† pūkshū,‡ &c.

If any person have eaten with another who is degraded for seven successive births; if he have committed the five sins, each of which is called mūhapatūkū,§ if he have eaten the food which has been touched by a woman in her courses; if he have constantly spoken falsely; if he have stolen gold, jewels, &c.; if he have killed the wife of his friend; if he have injured bramhūns, or friends, or his mother, &c.; if he have committed the sins which doom a man to the hell called mūha-rourūvū; if he have committed those sins for which the messengers of Yūmū constantly beat a person, and whatever sins he may have committed in childhood, youth and old age,

* The 13th of the dark fortnight of the moon in Choitrū.

† When the stellar mansion called Shūtūbhīsha rises on the 26th of Choitrū this period is called mūha-varoonēē.

‡ When this happens on the Saturday, it is called mūha-mūha-varoonēē.

§ The day of the descent of Gūnga from heaven to earth is called dūshūhūra.

|| The first day of each mūnwūntūrū. See vol. 1. page 4.

* The full moon.

† The total wane of the moon.

‡ See note in the preceding page.

§ There are twenty-seven yōgās, whose periods are the same as the 27 nākahūtrās. || Month, of which there are four kinds, viz. calendar months, solar months, and two others regulated by the increase and decrease of the moon.

* The days of the week are called varū, as rūvivarū, Sunday, &c.

† Eclipse.

‡ The light and dark periods on the moon.

§ See vol. 1, page 406.

—if this person bathe in Gūnga, at the time of the nūnda, all these sins will be removed, and he will be admitted into the heaven of Brūmha, the pūrūmhūngsū, and also be put in possession of the merits of the man who presents a lack of red cows to a bramhūn learned in the four vādūs; and afterwards will go and dwell at the right hand of Vishnoo. After he has enjoyed all this happiness, and shall be re-born on the earth, he will be possessed of every good quality, enjoy all kinds of happiness, be very honourable, &c. If any doubt the whole of this, he will be doomed to the hell called koombhēepakū, and afterwards be born an ass.

If on Sunday, Friday, and other forbidden days, a person perform tūrpūnū,* using tilū[sesamum], in any water except that of the Ganges, his forefathers, as well as himself, will sink into hell. If in consequence of being forbidden to perform tūrpūnū on these days in other places, he refuse to perform this ceremony on these days in Gūnga, he will become an insect produced in ordure.

How the different casts are to perform tūrpūnū according to their rank; what mūntrūs these different casts will use; how many handfuls of water a person must present to each of the three generations of his forefathers on whose account he performs tūrpūnū; and what benefits will arise from performing this ceremony. What sin will be

* At the time of bathing, the ceremony of presenting water to deceased ancestors is called tūrpūnū.

committed if a person do not perform this duty to deceased ancestors.

As the rising sun dispels the darkness, so the mud of Gūnga, rubbed on the forehead,* dispels the darkness of sin.

How many kinds of jūpū, and how jūpū is to be performed.

What heaven the person will obtain, who, sitting by the side of Gūnga, repeats the name of his god according to the shastrū.

The method of performing the pōōja of Gūnga laid down.†

The worship of the gods must be performed, if in the night, with the face towards the north, but in the worship of Shivū, whether performed in the day or night, the person must sit with his face towards the north.

In making the image of Shivū-lingū for worship, the person must not use less of Gūnga dirt than two rupees in weight. The greater the image, the more meritorious : as many grains of earth as are used

* The Hindoos mark the sign of the sect to which they belong, or of the guardian deity whose name they have taken, on their forehead, nose, &c. with the mud of the Ganges. They make these marks, called tilā-kū, every morning at the close of bathing.

† See account of Gūnga, in the chapter on the gods.

in this image, for so many kŭlpŭs will the worshipper stay in the heaven of Shivŭ. Many other benefits which flow from the worship of the lingŭ are here enumerated.

The different ways of performing the worship of the lingŭ peculiar to the different castes.

The worshipper of the lingŭ must rub ashes on his forehead, wear a roodrakshŭ mala* round his neck, and use the leaves of the vilwŭ tree. If some one of these three things, viz. ashes, mala, or leaves, be not used, no benefit will arise to the worshipper.

If a person make a golden image of Vishnoo, carry it to the banks of Gŭnga, anoint it with oil or ghce, bathe it, and then worship it, he will obtain such and such benefits, here described.

He who, according to the rules of the shastrŭ, gives gifts to persons not bramhŭns, shall not be unrewarded; but he who gives to bramhŭns will obtain double benefits; he who gives to a bramhŭn who has read part of the vadŭs, will obtain an hundred fold fruit, but he who gives to bramhŭns who know the whole vadŭs, will obtain infinite advantages.

In making the present, the giver must mention the name, gene-

* See note, page 16.

ration, &c. of the person to whom he gives, repeating the proper müntrū.

The person receiving the present is called patrū, because he becomes the saviour of the giver or the means of his salvation.

At the time of giving, the giver must repeat the name of the god who presides over the particular thing given, whether it be gold, or land, or any thing else.

Vishnoo is the god of land ;* Prūjapūtce of virgins, female slaves, and elephants; Yūmū is the god of buffaloes; Noiritū of the camel; Ūgnē of the goat; Vūroonū of the clouds; Vishnoo is the god of swine; Vayoo is the god of wild animals, &c.

This work also points out the benefits that a person will obtain for offering a lamp to Gūnga,† or any other god or goddess.

The different kinds of incense,‡ and what benefits will arise from making offerings of such and such kinds of incense.

* That is, the god to whom land is offered.

† At the time of many of the pōōjas, the sides of the Ganges, in many places, are gaily illuminated, and lights fastened on boards, plantain stalks, &c. or put in earthen pots, are floated down the stream.

‡ The following things are burnt for incense, viz. Chāndūnī, or sandal wood; rūktū chūndūnū, or red sanders, viz. the wood of *adenanthera pavonia*; mootū, or the root of *cyperus rotundus*; tāsū pūtrū, or the leaf of *leurus cassia*; root of vāna, kūakūśū, viz. root of *andropogon muricatum*; googoola, or bdellium; ūgoorū, or lignum aloe, amyris agallocha; goorū, a sort of raw or half made sugar, molasses.

If a person have built a temple for the shivü-lingü at a distance from Gunga, and, according to the rules of the shastrü, have placed the lingü in it,* and endowed it with land or money, his immediate ancestors for twenty-one generations will ascend to the heaven of Shivü, and at the end of the külpü will obtain absorption in Brüm-hü.

If the person have built this temple by the side of the Ganges, he will obtain many millions of times greater fruit than if at a distance from this sacred river.

If a person repair an old lingü temple, or build a new one, he will obtain great rewards.†

A person who shall dig a tank, and make an offering of it, or a larger tank, called a dēergika, or another kind of tank called vapēē, or another kind called tūragü, or a well, will obtain great rewards in a future state.

If any one destroy any thing belonging to his gooroo, or to a

* A number of ceremonies are performed at the time of placing an image in a temple, for which see the next chapter, under the head prütist'ha.

† These temples of Shivü, containing the lingü, are to be seen in great numbers, on both sides the Ganges, in every part of the course of this river which I have seen. They are far more numerous than any other idol temples in Bengal.

bramhūn, or a god, he will sink for many ages into a dreadful hell.*

If a man trample under foot any flowers; &c. which have been offered to Shivū, he will continue in hell 60,000 years.

No person must eat the offerings which have been presented to Shivū: if any one do eat them, he will be born a dog†

This work next gives the forms to be used in making offerings of cows and land to the bramhūns, and the benefits which the giver will obtain in a future state.

If a person, in the presence of Gūnga, on the anniversary of her

* The Hindoos are greatly afraid of destroying any thing belonging to their gods, and the Mūsūlmans are equally afraid of destroying things belonging to their pēers, or deified saints. I recollect a circumstance which serves to illustrate this fact: a native Portuguese woman, of Serampore, wanted to sell a piece of land, but as a pillar, consecrated to a Mūsūlman saint, stood on this ground, she found some difficulty in selling it, as people were afraid of breaking the pillar: she therefore gave the bricks of the pillar to a converted Hindoo, who had learnt to despise these fears, and who contributed to the sale of the ground, by breaking the pillar, and carrying off the bricks.

† This decree of the shastrū has puzzled the bramhūns exceedingly, who are very unwilling that any offerings should slip out of their hands. In order to get at these offerings, several pūndits have endeavoured so to interpret the passage as that it should be lawful to eat the things offered to Shivū. One says, the words are capable of this construction, that the offerings made to Shivū are worthy of being received even by Vishnoo; others say, that the passage only includes the flowers, leaves, and water, offered on the head of the image of Shivū; others say, that the passage refers only to persons in a state of uncleanness. Notwithstanding these attempts of the pāndits, the Hindoos in general will not knowingly eat the offerings which have been made to Shivū; but they take care not to give too many eatables to this god. The reason why they are forbidden to eat Shivū's offerings is not given. The pūndits content themselves with this, it is thus ordered in the vādū.

arrival on the earth, and according to the rules prescribed in the shastrũs, present to the bramhũns whole villages, he will obtain the fruits that arise from all other offerings, from all the yũgnũs, from visiting all the holy places, &c. ; his body will be a million times more glorious than the sun; he will obtain a million of beautiful virgins, and multitudes of carriages, palanqueens, &c. covered with jewels; he will dwell for ages in heaven, enjoying its pleasures in company with his father; as many particles of dust as are contained in the land thus given away to the bramhũns, for so many years the giver will dwell in happiness in voikoontũ-poorũ, viz. Vishnoo's heaven.

The writer of this work next gives many forms of stũvũ [praise] to be offered to Gũnga, such as the following: "O Gũnga! thou art the creator and governess of the world; thou are the destroyer of the sin of all; thou art the source of all; thou art the mother of all!"*

After this is given an account of the worship of Gũnga on the 10th of the moon in the month Joist'hũ.† On the preceding day he prepares for the pũõja, and on this day, after bathing, while he sits

* In the work called Valmẽẽkee-moonec, amongst many other forms of stũvũ to be offered to Gũnga, is the following: "O goddess, the owl that lodges in the hollow of a tree on thy banks is exalted beyond measure, while the emperor, whose palace is far from thee, though he may possess a million of stately elephants, and may have the wives of a million of conquered enemies to serve him, is nothing."

† See account of Gũnga, in the chapter on the gũds.

by the side of the river, or stands in the river, he repeats the following sūṅkūlpū: "I this day perform thy worship, O goddess, that the ten kinds* of sins which I have committed during ten births* may be destroyed."

Account of the shraddhū to be performed by a person on a pilgrimage to a holy place [tēert'hū-st'hanū], and the fruits to be derived from performing this ceremony.

The fruits arising from touching, or drinking, the waters of Gūṅga, from dwelling by the side of Gūṅga, and from coming to dwell there, in consequence of faith in Gūṅga.

The person dwelling by the side of Gūṅga must not perform any expiation (prayūshchittū) for his sins, for, the sight, the touch, the drinking of this water, bathing in it, and the worship of Gūṅga, are actions equal to a prayūshchittū.

It is asked—if by repeating the name of Vishnoo the most enormous crimes, as killing bramhūns, cows, drinking spirits, &c. be expiated, why then appoint other prayūshchittūs, since this name might do for all? To this another pūṇḍit answers—The name of

* The p'āṇḍits declare, that Dushūhūra, one of the names of Gūṅga, means the destroyer of the sins of ten births. The names of the above ten sins are theft, injury, adultery, abuse, falsehood, evil-speaking, railing, covetousness, malice, and wandering to wrong places.

Vishnoo is too glorious to be used for the expiation of small offences, as the killing a grasshopper, &c. therefore other forms are used.

This work exalts those who dwell by the sides of the river to an equality with the gods, and therefore it declares, that whoever worships these inhabitants, performs a work equal to an ūshwūmādhū.

The benefits of dying by the side of Gūnga are next detailed. If a person, at the time of his death, know that he is dying at Gūnga, he will obtain mōkshū;* if he die by the side of the river in a state of insensibility, he will go to the heaven of Brūmha. But some pūndits say, that if a person die by the side of the river, sensible or insensible, he will obtain mōkshū.

Whatever animals, birds, or insects die on the brink of this sacred river, they also will obtain mōkshū.

How the bones of a dead person are to be committed to Gūnga.†

* Or mooktee, viz. absorption in God.

† Many persons, whose relations die at a distance from the Ganges, at the time of burning the body preserve a bone, and at some future time bring this bone and commit it to Gūnga, supposing that this will secure the salvation of the deceased. The work called Kriyayōgūsārū contains the following curious story: A bramhūn, who had been guilty of the greatest crimes, was devoured by wild beasts; his bones only remained. A crow took up one of these bones, and was carrying it over Gūnga, when another bird darting upon it, the crow let the bone fall. As soon as the bone touched Gūnga, the bramhūn came to life again, and was ascending to heaven, when the messengers of Yūmū, the judge of the dead, seized him, as a great sinner. At this time Narayṇū's messengers interfered, and pleaded, that the sins of this man, since one of his bones had touched Gūnga, were all done away. The appeal was made to Vishnoo, who decided in the bramhūn's favour. The bramhūn immediately went to heaven.

First the person, bringing the bone, and laying it by the side of the river, will descend into the stream, and bathe. Coming up out of the water, he must anoint the bone with milk, curds, ghee, cow-dung and cow's urine, and then place some gold, ghee, and honey near the bone, after which he must inclose the bone in some Gūnga earth, turning his face towards the south, and repeating a mūntrū. Next he must descend again into the water, repeat a mūntrū, then committing the bone to the stream, must bathe. After he is come out of the water, he must look towards the sun, and, at the close, present dūkshina to some brāmhūn. He whose bone is thus committed to Gūnga will be delivered from hell, and, obtaining heaven, will become equal to the god Indrū. If a dead person's bone be committed to Gūnga before his twelfth year, he will enjoy advantages as great as if he had died by the side of the river. Other benefits attending the bones of the dead being cast into the river are here enumerated.

The benefits arising from bathing in, drinking the waters of, and dying at Gūnga-sagūrū [Sagūr-island] at Pragū, Trivānēē, Kashēē, the Yūmoona, the Sūrūswūttēē, &c. &c.*

The benefits of shaving the head, at Pragū. If a devotee do not shave his head there, he and millions of his ancestors will continue in hell till the destruction of the world.

* See the chapter on holy places.

From Hūridwarū to Gūnga-sagūrū 60,000 pishachūs* are placed to prevent sinners from enjoying the benefits of Gūnga, and to secure these benefits to the holy.



The last paragraph appears to contradict the greater part of what is gone before, where the most monstrous sinners are encouraged to expect salvation even from the sight of Gūnga. To reconcile this, the pundits say, that if the greatēst of sinners *are able* to touch, or drink, the waters of Gūnga, or bathe in them, they will certainly obtain the promised fruits; but that the pishachūs prevent the action from being performed in reality, though it be in appearance, and hence the fruits are not obtained. They say, that one of the pishachūs assumes the appearance of the body of the sick person when brought down to the river side, while the other pishachūs steal away the real body, and throw it into some ditch at a distance, and that though there is the appearance of death, of burning the body, &c. yet that, through the power of the pishachūs, it is all delusion. To prove this, they relate the following, among other stories: Some years ago, a young bramhūn, while studying the shāstrūs at Nūdēya, was seized with a fever, and was carried down to the side of the Ganges to die. A number of pūndits attended him in his last moments, and pronounced his a most blessed death, for he was able to

* Aerial beings, messengers of the gods.

pronounce the incantations in a clear manner, to call upon the gods to the last moment, yea his last breath was expended in repeating the names of Hūree, Krishnū, Ramū, Narayūnū, Gūnga, &c. All the spectators pronounced, that the departed young bramhūn had certainly obtained absorption in Brūmhū. The shraddhū, and other ceremonies were performed by the side of the river, and it remained only to inform the parents of the young man, how happily their son had died. A few days before all these things happened, one of the brothers of the young Bramhūn left home to pay a visit to his brother at Nūdēēya. The second day after he left home, he saw a dead body lying by the side of the road, which he found to be actually that of his brother. He staid and burnt the body, and reserved a bone to carry to Gūnga: as is customary, he hung this bone up in a tree during the night; but while he was asleep the pishachūs stole it, and threw it away, while one of them assumed the appearance of the bone, which the brother of the young bramhūn took, in order to commit to Gūnga, with the usual ceremonies (see page 261). When he arrived at Nūdēēya, to perform this last ceremony, he learnt from the bramhūns, &c. that his brother had died at this place a few days before, and that no one had seen a person die so devoutly. The brother did not pretend to deny what they said, but he affirmed that he had actually found the dead body of his brother lying on the road, and had burnt it, bringing this bone to the sacred stream, in order to obtain the salvation of the deceased. After the bone had been committed to the river, one night the de-

parted ghost of the young bramhūn, having become a bhootū, called upon the brother from a tree to perform the proper ceremonies for procuring salvation. The brother held conversation with the bhōōtū, and learnt how the pishachūs had treated his brother.—The bramhūns of Nūdēya who had known the young bramhūn, joined in performing the ceremony called pindūdānū by the side of the Ganges, and, at the close, made sure that now the poor young man had obtained deliverance: but the next night the bhōōtū again complained that the pishachūs had stolen the rice of the pindūdānū as it was falling into Gūnga, and destroyed the ceremony. The bramhūns next went upon a sand bank in the middle of the river, and performed the pindūdānū over again, and thus, at last, rescued the poor young fellow out of the hands of the pishachūs.

To prove how entirely the present race of Hindoos are influenced by the promises of salvation held out in this and other works respecting Gūnga, a person need only look at what is passing around him, viz. at the crowds bathing at the landing places of the river, wherever Gūnga directs her course; at the persons bearing the sacred water into distant countries in vessels suspended from their shoulders; at the shraddhūs and other religious ceremonies performed on its banks; at the numbers of temples on both sides of the river; at the greater part of the population of the Hindoos being drawn to the sides

* Compare this with the second paragraph in page 257.

of the river;* at the number of brick landing-places, built as acts of holiness to assist the people in obtaining the benefits of Gūnga; at the houses erected for the sick by the sides of the river; at the people bringing their sick relations, and laying them on bedsteads, or on the ground, by the sides of the Ganges;† at the burning of the dead, and throwing their ashes into the river; at the immense crowds on the banks, waiting for a fortunate junction of the planets, at which moment they plunge into the stream with the greatest eagerness, like the sick waiting for the moving of the waters at the pool of Siloam; at the people committing the images of their gods to the sacred stream at the close of the great pōōjas; and, finally, at the boats crowded with passengers going to Sauger island (Gūnga-sagūrū) every year.‡ After the attention of a person has been drawn to all these things, he need only read over the preceding free translation of the most remarkable passages in the work called Gūnga-vakya-vūlēē, and the whole will be at once explained to him.

A Hindoo dreads exceedingly the idea of dying in his bed in his own house. When his sickness assumes a serious appearance, his friends hurry him down to the river side, whether it be in the day or night, in the rain, cold, or heat. If they have any property, they

* Compare this with the first paragraph in page 261.

† Compare this with the second paragraph in page 261.

‡ Till lately prevented by the soldiery, at this place on certain occasions people used to throw themselves, and others their children, to the alligators, under the idea that dying at Gūnga-sagūrū was the happiest of deaths.

carry him away on his bedstead. If the person die, this bedstead is never used again, but lies by the side of the river till it rots, or till some person of the lowest cast take it for fuel. When the sick person arrives by the side of the river, his friends begin repeating the names of Gūnga and other gods and goddesses. The sight of the Ganges by the sick man, his descending into the sacred stream up to the middle; his drinking plentifully of the water, and his calling upon the goddess,—all these things, expressive of his faith in Gūnga, and many others which will be found in another place, are proofs of the destructive nature of this part of the Hindoo superstition both to soul and body.

Every sincere christian must be deeply affected on viewing the deplorable effects arising from works like the foregoing. Except that part of the rig-vādū which countenances the burning of women alive, no book ever gave birth to a more extensive degree of misery than this Gūnga-vakya-vūlēē, and other works which have made the Ganges a sacred river. Thousands, yea millions of people are annually drawn from their homes and peaceful labours, several times in the year, to visit different holy places of this river, at a great expence of time, and money spent in making offerings to the goddess; expensive journies are undertaken by vast multitudes to fetch the water* of this river, (some come two or three months jour-

* See thousands perish by the dysentery, and others for want, in these journies.

ney for this purpose), or to carry the sick, the dying, the dead, or the bones of the dead, to its banks; the sufferings of the sick and dying in being exposed to all kinds of weather in the open air on the banks of the river, and in being choaked by the *sacred* water in their last moments, are beyond all expression. In short, no eyes but those of Omniscience can see all the foul deeds done by the sides of this river, and the day of judgment alone can bring all these deeds to light. Then the bramhün will see, that instead of Gūnga having removed the sins of her worshippers, she has increased them a million-fold.

SECTION VI.

Of the Jyōtis Shastrīs.

THESE are the astronomical and astrological works of the Hindoos; for among the Hindoos the latter science is inseparably connected with the former, and almost entirely pursued for its sake. Hence, they divide the whole contents of these books into two parts, viz. first, into an account of the daily revolution of the heavenly bodies, and secondly, of the influence of the celestial bodies upon human births and human actions.

All nations, in the same uncultivated state as the Hindoos, have been addicted to judicial astrology: yet, if there has been any difference, perhaps the Easterns have carried their attachment to this false science to a greater extent than all other nations. Some persons have supposed that the whole system of the Hindoo idolatry relates to the heavenly bodies, or is an allegorical representation of their motions and influence.

I delayed this volume at the press for some time, hoping I should ~~be able~~ to give a tolerably clear and correct account of the Hindoo astronomy. I employed a pūndit freely to translate into the Ben.

galce the substance of the work called Jyōtis-Tūtwū, written by the celebrated pūndit Rūghoonūndūnū: but some parts of this work were too difficult for the person whom I employed, and the assistance he endeavoured to procure from other pūndits was inadequate to help him through: besides which, one of these pūndits sent me word, that the mysteries of the Hindoo astronomy lay hid in 300,000 books; that Jūyūsinghū, a king of Benares, had spent seven krores of roopees in ascertaining these mysteries, and that the amount of what Ūkbūr had expended in the same way was beyond all calculation. Notwithstanding this very intimidating report, I am persuaded, that if a European were to devote a sufficient portion of time to obtain a correct idea of their astronomical terms, with the assistance of a native pūndit who has well studied the Jyōtis shastrūs, he might give a good translation of this work of Rūghoonūndūnū's, which, as an excellent compilation from a number of their best astronomical works, would no doubt afford all the information which the world could desire on this part of the Hindoo learning.

Not having leisure nor property sufficient to attempt this, I here lay before the reader all that I have been able, in these circumstances, to obtain. The pūndit whom I employed said, the principal places which he was obliged to leave untranslated respected the mode of calculating and fixing the revolutions of the stars, of eclipses, &c.; descriptions of different forms or delineations of the heavenly bodies;

method of acquiring the knowledge of future events;* descriptions of the earth, of the heavens, &c. &c.

It is not to be supposed that the Hindoo system of astronomy can throw any real light on this science. I am therefore less concerned about my disappointment; while I have the satisfaction of reflecting, that what I here give, throws considerable light on the customs and manners of the country.

Besides what I have given in the rough translation of the Jyōtis-tūtwū, I have collected the following particulars, as contained in the Jyōtis shastrū :—

The Jyōtis shastrū is divided into three parts: 1. Gūnitū, or that which includes the particulars of the twelve signs of the zodiac; the twenty-seven lunar mansions; and the rules of arithmetic. 2. The hōra kandū, (that is, the good and evil signs); 3. Gōlū chūkrū, viz. particulars of the earth and the heavens.

* Formerly the Hindoos used to resort to the pūndits said to be learned in astrology, in order to gain a knowledge of things about which they were in trouble; as, where to find a strayed child; or, how to detect a thief, or, where to find stolen goods, &c. &c. &c. At present, a number of men pretend to reveal secret things, and to foretell future events; but, amongst the more sensible Hindoos, the greater number of them are regarded as cheats. These pretended astrologers wander about, examining the signs in people's hands, forehead, breast, nails, feet, &c. and in this way collect much money from the unwary. Two or three of these people sometimes place themselves in one street, and, by a preconcerted scheme, first deceive, and then obtain money from the ignorant. They may frequently be seen in the streets with an almanack in their hand; and, by a few astronomical and astrological terms in their mouths, they readily deceive a people who firmly believe in judicial astrology.

If a person die on a Saturday or Sunday, or on a second, seventh, or twelfth lunar day, or at the time when the sun is passing through the quarter of any sign which goes to make up a sign of the zodiac, his death will be unfortunate; that is, an evil spirit named Poosh-kūra, will seize the deceased, and make him miserable. This work contains the way of pacifying this evil spirit.

This is to be performed by four bramhūns; but, as it is believed that the descendants of the bramhūns who perform this ceremony all die, no bramhūns having children, &c. are willing to engage in it. Men are therefore sought who have no relations. The inhabitants of the village where the ceremony is to be performed will not suffer it to be done in the village, lest the smoke of the hōmū (burnt-offering) should fall on their persons, or houses, or trees, &c. It is therefore done in an open plain. After the ceremony is over, these bramhūns do not return to their houses till after bathing the next morning. Each officiating bramhūn receives a roopee.

When parts of three ति'hees happen in one lunar day (60 dūndūs), viz. two dūndūs in the morning, fifty-four in the day, and four in the night, it is unlucky to go a journey, marry, &c. but it is very fortunate to bathe in Gūnga, give gifts to bramhūns, &c.

Among other months, one kind is called nūkshūtrū month, the

length of which is measured by the course of the twenty-seven nūk-shūtrūs. By these months the astrologers measure the life of man. If a person be born on the Saturday or Tuesday, he will have sorrow for a nūkshūtrū month.

The method of ascertaining the time of the birth of a person after he is grown up, though no account of his birth has been recorded, is called nūshṭūkōshṭ'hec-oodharū,

The respectable Hindoos, at the birth of a child, keep a record, drawn up by a Jyōtīs pūndit called a Gūnūkū.* After the birth of the child, the father, or some relative tells a Gūnūkū the time of the birth, and requests him to cast its nativity, and bring the roll of its fate. The Gūnūkū goes home, and draws up this paper, describing what will happen to the child yearly, or embracing as many astronomical periods as he supposes he shall get paid for. Some of these rolls describe what will happen to the person each hour of his existence. The Gūnūkū having prepared the paper, takes it to his employer, who pays him according to his ability, and the good fortune of the infant. The reward rises from one rupee to one and two hundred. The parent carefully deposits this paper in his house, and looks at it occasionally, when any thing very good or very bad happens to his child. The nativity of sons is most often cast: that of daughters seldom. Some persons merely keep the date of the

* An astrologer.

birth of a child ; or they add the signs under which it was born, without getting its fate recorded. Very many of the Hindoos, however, neither know the year, nor the day, of their birth——

" Like brutes they live,
Like brutes they die."

The way of discovering what will happen to a person at any particular time is called *prūshnū nirnūyū*. When a Hindoo is about to set off on a journey he asks an astrologer whether his journey will be prosperous or not, and pays him for his information ; the questions asked of the astrologer extend to a number of things ; as, whether a thing bought for sale will produce profit or not ; whether a child in the womb will be a boy or a girl ; will a wife bear children or not ; when will certain troubles be over ; will a cause pending in a court of justice be decided in a person's favour or not ; will a person enjoy prosperity in a new house which he is building ; to what extent a person will acquire riches ; will a person's death happen at a holy place or not ;* how many wives a person will get ; which wife will be most beautiful ; which wife a person will love most ; how many children by each wife ; how long a person will live ; at the time of death will a person retain his senses or not ; at the time of death which son will be present ;† a youth asks, which god's name he should choose as his guardian deity, and whether his faith in this god will

* The Hindoos, as before observed, deprecate dying in their houses, and place great hopes in dying by the side of Gāṅga, or in some sacred place.

† It is considered as peculiarly important to the person's future happiness, that the eldest son should put the fire to the mouth just before the corpse is burnt.

be strong or not; shall the person choose his father's gooroo or a new gooroo, &c. &c.

Mode of ascertaining the times of the lūgnūs during the day.

Method of making the almanack.

The manner of ascertaining the casts of persons about to be married. The Hindoo shastrūs do not allow that the wife should be of a higher cast than her husband; she must always be of a lower cast. Amongst the daughters of koolinūs this rule is not observed.

The births of the three kinds of beings called gods, rakshūsūs, and men ascertained. These births are determined by astrological calculations on the situations of the stars, &c. A person born so and so is the son of a god, or the son of a rakshūsū, or, it is a human birth. A female rakshūsū must not be married to a man, lest she should devour him. When a Hindoo happens to be married to a shrew, she is called by her neighbours a rakshūsēē, or man-eater.

The method of knowing the first day of a yoogū, and of a mūn-wūntūrū. The performance of religious ceremonies on these days peculiarly meritorious.

The marks of the hand, &c. pointed out, by which the number

of years a person will live is ascertained, also whether he will be rich, or diseased, &c. Marks on the foot which prove that the person will be a king.* Marks which point out that the person will be a widow; or be murdered, or be a learned man. *

Of dreams: the dreams which are propitious, and those which are unpropitious.† If a person in his dream see blood,‡ or ordure, he will get riches; if he see water, he will be exposed to danger from fire; if he see fire, he will suffer from water; if he see a dead person in the house of another, some of his own family will die. I am informed that all the Hindoos, both learned and ignorant, regard dreams as ominous. Those which happen in the latter part of the night are quickly fulfilled. They quote a conversation on this subject betwixt Doorga and Shivū.

Of the height, &c. of the mountains Soomāroo, Hīmalūyū, Vin-dhoo, &c.

* A person once told me of three men, then living, whose feet he had seen with these marks on them, two of whom, from a state of great poverty, had risen to the state of kings, or rather large land-owners.

† The Hindoos have a work called *Swāpnū-Nirṇūyā* on good and bad dreams.

‡ A very poor brāmhūn once dreamt, that he was swimming in a river of blood. When he awoke, he thought he should gain a fortune, and he resolved to go to the king and ask a favour, or an alms. When introduced into the presence of the king and queen, the former put a gold mōhūrā in his hand, but the mōhūrā fell through his fingers into a bag of mōhūrās; as the raja could not discover the particular piece that had been given, at the suggestion of the queen he gave the whole bag, 2000 mōhūrās. The queen asked the brāmhūn, if he had not had a lucky dream the preceding night? The brāmhūn said, he had been swimming in a river of blood. The queen said, according to this dream, he ought to be made a badshah; that her husband had only seen in his dream a drop of blood on the skin of a snake, and he had obtained his present kingdom.

If a person have long teeth, he will be a learned man; if a woman have long teeth, she will be faithless to her husband.

The times of the varoonee* ascertained.

If a man be very hairy in his body, he will be very learned and happy. If this be the case with a woman, she will be very much afflicted.

The time ascertained when the goddess Prit'hivēē† is said to be in her menses. At this time mankind are to observe the same regimen for three days as a woman in her courses, viz, they must not bathe in common rivers; must eat certain kinds of food; perform the worship of this goddess, &c. &c.

Reasons why a person should not prosecute a journey.

Fortunate and unfortunate periods in the course of a day and a night.

There are eleven periods in a month which are called by the name of kūrūnū. Certain ceremonies are regulated by these periods.

* If the nūkshūtrū Vūroonū (the name also of the god of the waters) happen on the 13th of the moon in the month Choitrū, this period is called varoonee. See account of the goddess Gūnga in the next volume.

† The earth deified.

What is called the rashee chükrü, [the zodiac] is compared to the flower of the dhōōstoorü tree: at the root of the flower is the moon (chündrü), the next ascension is boodhü, the third shookrü, the fourth rōvec (the sun) the fifth müngülü, the sixth vrihüspütee, and the seventh shünee. The rashee chükrü passes round the mountain Soomā-roo twice in a day and night; hence day and night.*

The nine grühüs [planets] assume three different shapes, viz. chündrü and rōvec appear in a round shape like a face; müngülü, boodhü, vrihüspütec, shookrü, and shünee appear like stars, and rahoo and kätöo appear like shadows.†

The jyōtis chükrü, (the stellar system,) rests upon what is called st'hirü vayoo,‡ which is turned round by a vayoo named Prüvühü.

At the time of an eclipse, the shadow of the earth falls upon the moon, and the planet rahoo, being in the earth's shadow, hides the moon, and produces the eclipse. After an eclipse of the moon an eclipse of the sun always takes place; for, as the moon is a body of ice, rahoo, who remains near the moon, is ready to perish with

* When I asked the pündit, why we had not then two days and two nights, he said, one of these revolutions was necessarily invisible. Why? He could not tell.

† The ascending and descending nodes.

‡ St'hirü, firm or fixed; rayon, wind, or air.

the cold: he therefore attempts to devour the sun to make himself warm, and the shadow of the earth and that of rahoo, covering the sun, produce an eclipse.

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The influence of the different planets upon human life is ascertained thus: The whole time of the revolution of the nine planets is 108 years: this is the life of man; and these planets, by their good and bad influence, make human life that chequered scene which we find it: on various accounts the life of man, however, is shortened. The continuance of the influence of Rōvee upon one person is six years; that of Sōmū fifteen years; that of Mūngülū eight years; that of Boodhū seventeen years; that of Vrihūspūtee nineteen years; that of Rahoo twelve years; that of Shookrū twenty-one years; that of Shūnee ten years.

Besides the twenty seven nūkshūtrūs, there are nine taras (stars) as jūnmū,* sūmpūtū, vipūd,* kshāmū, prūtyūrec, sadhūkū, vūdhū,* mitrū, and ūtimitrū. Fortunate and unfortunate days are regulated by these stars.

The life of man and of the elephant is 120 years 5 days; of the horse 32 years; of the ass 25 years; of the cow and buffaloe 22 years; of the dog 12 years; of the goat 10 years.

* These are evil stars. At the time of these stars the Hindoos do not attend to any business which they wish to be successful.

There are two kinds of gods, viz. one kind is called kŭrmŭ dāv-tas, that is, deified saints and heroes; and the other are called aja-noo dāvtas: these continue only from the beginning to the end of a kŭlpŭ.

There are four kinds of prŭlŭyŭs,* viz. 1. khündŭ prŭlŭyŭ, which relates to the destruction of single things; 2. doinŭndinŭ prŭlŭyŭ, which relates to the daily destruction of things; 3. prakritŭ prŭlŭyŭ, when every thing is destroyed, except the active and passive principles in nature, (prŭkritee and poorooshŭ); 4. mŭha prŭlŭyŭ, when every thing, except God, is destroyed, and will never be restored.

The following jyōtis shastrŭs are most read in Bengal:

Dĕēpika—Sōōryasiddhantŭ—Jyōtis-tŭtwŭ—Jyotis-sarŭ-sŭngrŭhŭ—Krityŭ-chintamŭnee—Rŭtnŭ-malŭ—Raghŭ-vāndrŭ—Mooktavŭ-lĕē—Vivākŭ-vrindŭkŭ—Dinŭ-sŭngrŭhŭ—Dinŭ-chŭndrika—Samoodrikŭ†—Pŭnchŭpŭkshŭ—Kōsht'hec-chŭndrika—Sarŭ-sŭngrŭhŭ—Kŭvce-kŭnkŭnŭ—Sararnŭvŭ—Tazŭkŭ—Pŭnchŭswara—Bhōjŭ-dāvŭ—Kārŭlee—Kōst'hee-prŭdĕēpŭ—Hōra-shŭtpŭnchashika—Jyōtee-rŭrnŭvŭ—Prŭshnŭ-koumoodĕē—Sŭrōdōyŭ—Lĕēlavŭtĕē—Chintamŭnee.

* Prŭlŭyŭ here means absorption.

† This is the name for the trade of palmistry, fortune-telling, &c.

TRANSLATION

OF

The substance of the work called Jyōtish-Tūtū.

RŪGHOONŪNDŪNŪ, the author of this work, compiled twenty-seven other works, principally smritees,* from a number of shastrs which were becoming very scarce.

This is a work on astronomy and astrology, and treats particularly on the signs of the zodiac, the sun and moon, the lunar days, the stellar mansions, the days of the week, on marriages, on choosing days for beginning to build houses, to plough, to take journies, to assume the reins of government, &c. &c.

The zodiac is divided into two parts, that is, first, into twelve signs, and secondly into twenty-seven equal parts, called nūkshūtrūs, so that a sign contains two nūkshūtrūs and a quarter, viz. ūshwinēē, bhūrūnēē, and a quarter of krittika make up one sign, called māshū, or Aries; three parts of krittika, rōhinēē, and half of mrigūshira make up another sign called vrishūbhū, or Taurus; half

* See vol. 1, page 378.
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of mrigūshira, adra, and three quarters of poonūrvūsoo make mit'hoonū, the Twins; a quarter of poonūrvūsoo, pooshya, and ūshlāsha, make the sign kūrūtū, viz. the Crab; mūgha, pōōrvū-phūlgoonēē, and a quarter of ootūrvūlgoonēē make the sign singhū, viz. Leo; three parts of ootūrvūlgoonēē, hūsta, and the half of chitra make the sign kūnya, viz. Virgo; half of chitra, swatēē, and three quarters of vishakha make the sign toola, viz. Libra; a quarter of vishakha, ūnooradha, and jyāsh't'ha make the sign vrishchikū; viz. Scorpio; mōōla, pōōrvasharha, and a quarter of ootūrvasharha, make the sign dhūnoo, or Sagittarius; three quarters of ootūrvasharha, shrūvūna, and half of dhūnisht'ha, make the sign mūkūrū, an unknown water animal; half of dhūnisht'ha, shūtūbhisha, and three parts of pōōrvūbhadrūpūdū make the sign koombhū, or Aquarius; one part of pōōrvūbhadrūpūdū, ootūrvūbhadrūpūdū, and rāvūtec make the sign mēēnū, or Pisces.

From these twelve signs of the zodiac the twelve solar months are described, as when the sun is in māshū or aries, the month is called voishakū; when the sun is in the sign vrishubhū, or taurus, the month is called joist'hū; when the sun is in the sign mit'hoonū, or the twins, the month is called asharhū; when the sun is in the sign kūrūtū, or the crab, the month is called shravūnū; when the sun is in the sign singhū, or leo, the month is called bhadrū; when the sun is in the sign kūnya, or virgo, the name of the month is ashwinū; when the sun is in the sign toola, or libra, the month

is called kartikū ; when the sun is in the sign vrishchikū, or scorpio, the month is called ūgrūhayūnū ; when the sun is in the sign dhūnoo, or sagittarius, the month is named poushū ; when the sun is in the sign mūkūrū, the month is called maghū ; when the sun is in the sign koombhū or aquarius, the month is called phalagoonū ; and when the sun is in the sign mēēnū, or pisces, the month is named choitrū.

The sun passes through these signs in twelve months, and the moon through each sign in two days and a quarter.

The phases of the moon they divide in the same manner as Europeans, into sixteen parts, called kūlas. The light parts they fancifully describe as containing the water of life. The water of life they represent as drank by the gods. The gods begin to drink at the full of the moon, and keep drinking each day till their divine beverage is exhausted, which takes place at the total wane of this orb. Others declare that the moon is divided into fifteen parts, which appear and recede, and thus make the difference in the phases of the moon. In the first kūla there is no dark part ; it is called prūti-pūdū ; the second is called dwitēēya, or the second, and so to the end. Each day's increase, and each day's decrease is called a tit'hee. In each tit'hee are sixty dūndūs,* say some, while others say fifty-

* Two and a half pūlīs make one English minute, and sixty of these pūlīs make one dūndū, or Hindoo hour ; so that two and a half Hindoo hours make one English hour.

four dūndūs. The latter thus reason: sixty dūndūs make one nūkshūtrū; two and a quarter nūkshūtrūs make one rashū, which contains one hundred and thirty-five dūndūs; by dividing the rashū into thirty parts, each part will be four and a half dūndūs; twelve of these parts make one tit'hee, or fifty-four dūndūs.* Other pūndits declare that there are 1800 dūndūs in the zodiac, which, subdivided into twelve parts, each portion forms a rashū, of one hundred and fifty dūndūs; this rashū they divide into thirty parts, of five dūndūs, and twelve of these parts make a tit'hee of sixty dūndūs.

The names of the lūgnūs are next given: the twelve signs of the zodiac are called lūgnūs, when considered as rising above the horizon in the course of the day. The duration of a lūgnū is from the first rising of any sign till the whole be above the horizon; in one day and a night the sun and moon pass through the twelve rashūs.

By the fortunate and unfortunate signs, marriages, and religious ceremonies are regulated.†

* The book called tit'hee-tītwū maintains this position.

† Besides pretending to ascertain the future fortunes of a new born child, the Hindoo astrologers often give predictions before the birth, whether the child will be a male or female. This is eagerly enquired into by the Hindoos, who are anxious only about having sons. The other pūndits charge the jyōtishhū pūndits with using tricks like the following: When a king would send for a pūndit to ascertain the circumstance whether the child he expected would be a son or daughter, the astrologer would retire to consult the stars, and on returning to the presence of the king would declare that the king would be blessed with a son. On going away

When a pūndit wishes to ascertain the circumstance of the birth of a child, at the time of the birth he measures, by paces, the length of his shadow, in order to ascertain the time of the day or night,* and of consequence the lūgnū under which the child was born.

There are twelve periods called sūnkrantee, viz. when the sun passes into a new sign: their names are mūhavishoovū, vishnoopūdēē, shūrūshēētee, dūkshinayūnū, jūlvishoovū, and ootūrayūnū. The sign mūhavishoovū occurs in voishakhū; vishnoopūdēē occurs in joist'hū, bhadrū, ūgrūhayūnū, and phalagoonū; shūrūshēētee occurs in asharhū, ashwinū, poushū and choitrū; dūkshinayūnū occurs in shravūnū; jūlvishoovū occurs in kartikū; and ootūrayūnū occurs in maghū. By performing certain religious ceremonies at the time of a sūnkrantee, this shastrū promises very great benefits to the worshipper. At this time certain actions are forbidden, as a person's having connubial intercourse, eating flesh or fish, anointing the body with oil. He who breaks these rules will become an insect produced in ordure. A bramhūn must not perform his evening

away he would whisper to some of the head-servants—"I have, it is true, told the king that he will have a son (what could I do?) but it will be a daughter." On going out at the gate, he would tell the doorkeeper, that he was afraid to tell the king, that the child would be a hermaphrodite. The astrologer, in this way, thought himself secure: if the child should be a girl, he would save his credit, and appease the king, by telling him, that he was afraid of incensing his Majesty by the news of a daughter; but if he doubted his abilities as a pūndit, he might ask such and such servants of his Majesty, if he had not declared that the child would be a girl.

* The Hindoos have no watches; but they have a time-piece with a hole in it, placed in a pan of water, which fills and sinks in the course of an hour. The Europe sand hour-glass has been lately introduced.

sūndhya at the time of the sūnkrantee; if he do, he will incur the sin of parricide, and will sink into the hell connected with this crime.

The time of the continuance of a sūnkrantee is so small,* that none of the ceremonies which may be performed with great advantage at these times can be done during its continuance; in consequence, the moonees have decreed, that sometimes a portion of time preceding the sūnkrantee, and at others a portion after it, is sacred; and at other times, a certain space both before and after the moment of the sun's entrance into the sign is sacred.

There are twenty-seven nūkshūtrūs, viz. stellar mansions. These nūkshūtrūs are the daughters of Dūkshū, the son of Brūmha, and are married to Chūndrū (the moon); in consequence of a quarrel with Dūkshū and his daughters,† the glory of Chūndrū was diminished, and since this time the moon, which before was always at full, has his days of increase and decrease. This work describes the ceremonies to be performed at the time of the nūkshūtrūs, and the things to be avoided at these times. At the time of some of the nūkshūtrūs it is peculiarly lucky to begin to build a house, to perform any of the ten sūngskarūs, to go the second time to a husband

* As long as a grain of mustard, in its fall, stays on a cow's horn, say the pūndits.

† See pages 199 and 200.

at his father's house ;* to perform a journey,† to bathe, to fast, to die, &c.

The next article relates to the definition of different periods of time, as, the period while a person can sound the vowel ēē (ॐ) ten times is called pranū ; six pranūs make one pūlū ; sixty pūlūs make one dūndū ; sixty dūndūs make one tit'hee ; fifteen tit'hees make one pūkshū ; two pūkshūs make one lunar month ; twelve months make one year.‡

What are called mūlū lunar months are next defined. These are intercalary months, one of which, according to the calculations of the Hindoo astronomers, occurs at the close of every two lunar years

* At the time of marriage, a Hindoo takes his wife to his father's house where she stays a day or two, and then returns to her father's, and stays there till she is twelve or thirteen years old ; the next time she goes to her husband is here referred to.

† If a person set off on a journey at the time of the nūkshūtrū māgha he will certainly die, but if he go at the nūkshūtrū called poosha, he will be prosperous, though other signs may be adverse, and though he may meet with many accidents. If a person die at the time of some of the nūkshūtrūs, his father, mother, wife, son, daughter, brother, neighbours, the trees of his ground, the king, &c. will die.

‡ The dictionary written by Umārsinghū contains an account of other divisions of time, viz. eighteen twinklings of the eye make one kashī'ha ; 30 kashī'has make one kūla ; 30 kūlas make one kahū'nū ; 6 kahū'nūs make one dūndū ; 2 dūndūs make one moohōortū ; 30 moohōortūs make one tit'hee ; 15 tit'hees make one pūkshū ; 2 pūkshūs make one lunar month ; 2 months make one ritoō ; 3 ritoos make one tyūnū ; 2 tyūnūs make one year. These periods refer to human affairs. A month of mortals makes a day of the pitrilōkūs ; a year of the pitrilōkūs makes a day of the gods ; 2000 yoogūs of the gods make a day of Brūmha ; one day of Brūmha includes two kīlpās ; seventy-one yoogūs of the gods make the period of the reign of one mānoo ; the reigns of fourteen mānoos make one kīlpā of the gods.

and a half, so that the last half year is seven months long. They are called mülū,* to signify that they are the refuse of time; no religious ceremonies that can be avoided are done in this month.†

This intercalary month is intended to make the solar and lunar months agree, the lunar having in two years and a half ran a month before the solar.

The twenty-seven lunar mansions have particular gods assigned them; Ūshwū is the name of the god assigned to ūshwinēē; Yū-mū is the god of bhūrānēē; Dhūhūnū is the god of kritika; Kū-mūlū is the god of rōhinēē; Shūsiree is the god of mrigūshira; Shōōlūbhritū is the god of adra; Ūditee is the god of pōōnūrvūsoo; Jēēvū is the god of pooshya; Phūnēē is the god of ūshlāsha; Pitree is the god of mūgha; Yōnee is the god of Pōōrvūphūlgoonēē; Ūr-yūma is the god of ootrūphūlgoonēē; Dinūkritu is the god of hūsta; Twūshtree is the god of chitra; Pūvūnū is the god of Swatēē; Shūkragnee is the god of vishakha; Mitrū is the god of ūnooradha; Shūkrū is the god of jyāsht'ha; Niritēē is the god of mōōla; Tōyū is the god of pōōrvasharha; Vishwūvirinchee is the god of ootūrasarha; Hūree is the god of shrūvūna; Vūsoo is the god of dhūnish-

* *Ordure.*

† The shraddhā, however, may be performed for a person who has died in this month, on the day twelve months after his death. If a person be dying in a mūlī month, the ceremonies which are to prepare him for death, as the reading of the Ramayānā, gifts of cows, &c. may be performed.

t'ha; Būroonū is the god of shūtūbhisha; Ūjūpadū is the god of pōōrvūbhadrūpūdū; Ūhee is the god of ootrūbhadrūpūdū; Vridhnū-poosha is the god of rāvūtēē.

There are five kinds of months : viz. 1. Mookhyū-chandrū, the bounds of which are from the commencement of the new moon to its entire wane. By this month all religious ceremonies are regulated. 2. Gounū-chandrū, viz. from the entire wane of the moon to the new moon. 3. Sourū, or solar months. 4. Savūnū, viz. thirty-days, beginning from any time. 5. Nakshūtrikū, or the period of the progress of the moon through the stellar mansions, viz. twenty-seven days.

In the month called mookhyū-chandrū it is proper to perform any religious ceremonies, as the shraddhū, jūpū, pōōja, hōmū, marriage, investiture with the poita, the ten sūngskarūs, &c. In the month called Gounū-chandrū it is proper to perform especially the different vrūtūs, as the prajapūtyū, santūpūnū, chandrayūnū, krichrū, and other vrūtūs. In the month called Sourū it is proper to perform the ceremonies derived from the tūntrū shastrūs. In the month called Savūnū, it is proper to perform the ceremonies connected with a state of uncleanness for the dead, &c. to lend money; to sell; to put out to pawn; * to take interest; to bind servants; to pay and receive wages.

* It is not disgraceful in Hindoost'han, as in England, for a person to pawn his property. The rich frequently make deposits of land, or gold and silver ornaments, or rich clothes, to the amount of many thousands of roopees.

When the sun is in one sign, and the moon in the fourteenth sign distant from it, an eclipse takes place.

An eclipse of the moon always takes place at the full moon, or in the commencement of the wane. An eclipse of the sun occurs at the total wane of the moon, or on the first day of the increase of the moon.*

At the time of an eclipse it is proper to perform the following ceremonies, and the performing them at these times is attended with peculiar merit, viz. danũ,† (gifts) jũpũ, hõmũ, poorũshchũrũnũ, shraddhũ, tũrpũnũ, manũ, prũtist'ha, ootsũrgũ, &c.‡ On these occasions, however, the performing of these ceremonies is attended with crores of benefits more than if performed at other times. Nobody must discharge the fæces, or urine, or eat any food, or partake of connubial pleasures, &c. during an eclipse, or until they

* The pooranãs which turn every thing into fable, give this account of the cause of an eclipse: At the time when the gods churned the sea, to obtain the water of life, Sõoryũ (the sun) and Chũndrũ (the moon) were sitting near to each other. When the water of life came up, these gods hinted to Vishnoo that one of the company who had partaken of the water of life, was an ũsoorũ. Vishnoo immediately cut off his head, but having drank the water of life, neither the head nor the trunk could perish. The head took the name of Rahoo and the trunk that of Kãtoo. These petitioned Vishnoo to grant them a blessing. He granted, that on certain occasions Rahoo should approach these two gods, and make them unclean, so that their bodies should become thin and black. The popular opinion, however, is still more gross, the lower orders believe that, at the time of an eclipse, Rahoo swallows the sun and moon, and throws them up again.

† Gifts of cows, elephants, horses, chariots, gold, silver, land, garments, &c.

‡ For the meaning of these terms, see the next chapter.

have seen the sun or moon after the eclipse, though it be till their rising the next day. He who offends against this law, whatever pain it may cost him, will have a crore of hells in one.

If it rain in the months Poushū, Maghū, Phalagoonū, or Choitrū, this rain is called ūkalū-vrishtec, viz. rain out of season; the appearance of burning (dig-dahū) in the eight quarters of the sky; sheets of fire falling from the sky; earthquakes; smoke rising in the air with great force; thunderbolts, &c. are signs of famine, pestilence, wars, &c.; at these times it is improper to perform religious ceremonies, as, the constant shraddhū, the sūngskarūs, prūtist'ha, the beginning of a yrūtū, a wife's going to the house of her father-in-law, going to see an ūnadce-lingū;* visiting holy places; the offering of temples, chariots of the gods, &c.; sacrifices; receiving the mūntrū; marriage; poorūshchūrūnū, &c. The daily duties may be performed at these times, also the shraddhū for prātūs,† gifts made before death, hearing the pooranūs, &c. for the repose of the soul.

Certain ceremonies are forbidden on certain tit'hees, nūkshūtrūs,

* See a preceding note.

† The shraddhūs that are performed for twelve months, while the soul of a departed person continues in the place called prātū-lōkū are called prātū shraddhūs. In this place these departed souls endure the greatest sufferings, having a prātū body in which they suffer. Those persons who die at Benares, or by the side of the Ganges, do not take a prātū body, nor suffer in prātū-lōkū.

yōgūs, and varūs : as for instance, the tit'hee called shūshtee is an evil lunar day ; the nūkshūtrū called mūgha is an evil mansion ; sookūrma is an evil yōgū, and vrihūspūtee, (Thursday) is an unlucky day. At these evil times journies are not to be undertaken, nor houses begun to be built, &c. but if the lunar day shūsht'hee fall on a Friday, such business may be performed with the highest advantage.

The days of the week are called after the seven planets, viz. Rū-vee, Sōmū, Mūngulū, Boodhū, Vrihūspūtee, Shookrū, and Shūnce. These planets appear and disappear in the heavens; for the sake of *regulating religious ceremonies*, the time of their continuance is divided into childhood, youth, old age, and departure. At some periods during the appearance of these planets it is lucky to perform particular actions, and at other times it is improper.

It is proper to celebrate marriages during ten months of the year, but improper in the months Poushū and Choitrū. If a marriage be celebrated in Poushū, the children will die ; if in Choitrū the wife will become vicious. These are the opinions of some pūndits. The pūndits in general, however, declare, that if a person marry in the month Asharhū, he will sink into poverty ; in the month Shravūnū, his children will die ; if in Bhadrū* the bride will become

* In the smrittee shastrās the Hindoos are forbidden to look at the moon on the 4th of the month Bhadrū, on pain of the loss of character. At a certain time Krishnū broke this law, and in consequence fell into disgrace.

a prostitute; if in the month Ashwinū, the husband will die; if in Kartikū, diseases will follow; if in Poushū, the children will die; if in Choitrū, the wife will be intoxicated with unlawful desires. The year is divided into two parts, dūkshinayūnū* and ootūrayūnū.† It is unlucky to marry in the former part of the year, but lucky in the latter. It is also lucky‡ to marry during the waxing of the moon, and at the time of a good star. Some persons say, that marriage is proper in any month, though some periods may be more propitious than others. If a person marry on a day called sūptūshūlaka, that is, when there is a union of an evil nūkshūtrū and an unlucky tit'hee, his wife will become a widow in eight days, and continue a widow for many years. The marriage ceremony must

grace. At present, the Hindoos carefully avoid seeing the moon on the above night, by staying in their houses, by warning one another against what they call the destroying moon; and by keeping their children in the houses. Should any one be so unfortunate as to have seen the moon, he takes water, over which he gets a person to repeat an incantation, and then drinks it. If any one suspect he may have seen the moon, he also drinks of the enchanted water, to prevent the evil consequences that might follow. In these parts of Bengal, this custom has given rise to another, which has no encouragement from the shastrū, and is confined to young people, and those of the lower casts: a number of these persons have seen the moon, and in consequence expect that they shall fall into disgrace. To avoid real disgrace, and to fulfil the threatenings of the shastrū, they voluntarily become thieves for two days, viz. on the fourth of the increase, and on the 4th of the decrease of the moon. These persons go in crowds, and rob orchards, and wantonly destroy different things around people's houses, as a piece of sport. If the owners abuse them, they rejoice in this abuse, as it fulfils the prediction, and removes their fears respecting falling into any further disgrace.

* The path of the sun to the south of the equator.

† The path of the sun north of the equator.

‡ It is one of those agreements in sound betwixt the languages of different nations, the reason of which is wholly inexplicable, that lucky in English should agree so nearly to the name of the Hindoo goddess of Prosperity, viz. Lākshmī. This name is often sounded in common conversation Lākky; and Lākky-chare is a common term of abuse amongst the Hindoos. It denotes that the person is forsaken of the goddess Lākky, or properly, Lākshmī.

not be performed in the day time. It is very lucky for the ceremony to be performed when the cow-herd come up from pasture at evening-tide. At other times, it is proper to present gifts with the face towards the east or north ; but at the time of giving the daughter at the marriage, the face must be turned towards the west.

On the fourth, ninth, fourteenth, &c. lunar days, the marriage ceremony must not be performed, on pain of the wife's becoming a widow. If the marriage ceremony be performed on any of these days, when they fall on the Saturday, the wife will become a widow without ever having children.

A man must not marry a diseased female, nor one who is deformed.

The female proper for marriage must be beautiful, must have been born under fortunate signs, must walk like a goose, or an elephant, have beautiful teeth, without hair on her body, possessed of good qualities, of sweet words, &c.

This work next treats of a ceremony (süngskarü), called gurb-bhadhanü,* which is to be performed on the fourteenth day after

* A part of this ceremony consists in feeding the woman with cow-dung, cow's urine, milk, curds, and ghee, mixed together. It is true, very little of this delicious food is given, (two mouthfuls) but by this the womb of the female is supposed to be purified.

the first menses. Yet, if this ceremony be performed on the Sunday, the woman will become a widow ; if on a Tuesday she will become a prostitute ; if on a Saturday she will be barren. If, however, this ceremony be performed on a Monday, she will be united in the most happy manner to her husband ; if on Wednesday she will be possessed of much wealth in land, cows, &c. ; if on Thursday she will become rich in money ; if on Friday she will have a son. This ceremony must not be performed on the following *nūkshūtrūs*, viz. *Jyāsh'tha*, *Mōōla*, *Mūgha*, *Ūshlāsha*, *Rāvūtēē*, *Krittika*, *Ūshwinēē*, *Ootūrphūlgoonēē*, *Ootūrbhadrūpūdū*, and *Ootūrasharha*. On any of the other *nūkshūtrūs* this ceremony may be performed ; yet some of these times are more fortunate than others. This *gūrbhadhanū* must not be performed on such and such lunar days ; while other lunar days are prosperous. This ceremony must not be performed on any of the *sūnkrantees*.

Another *sūngskarū* is called *Pūngsūvūnū*. This ceremony must not be performed on the *Dūgdha* tit'hec. At the close of the ceremony the person must take what is called *Pūnchamritū*, (the five sorts of immortal food) viz. milk, curds, ghee, sugar and honey, and, mixing them together in a vessel, repeating *mūntiūs*, must put them into the mouth of his wife, and cause her to eat them.* After she has eaten this food, certain women, who are present, conduct the

* This is done to purify the womb, and that the son to be born may have a long life.

husband and wife into the house. While this ceremony is performing, the parties are screened from the sight of the multitude by an inclosure made with cloth, lest the woman should be overcome with shame.

Another süngskarū is called sēmünōnūyūnū. This ceremony is performed when a female is six or seven months gone with child. Immediately preceding the ceremony, the person must perform the nandēmookū shraddhū. This süngskarū must be attended to on the pooshya and other fortunate nūkshūtrūs, or on the 4th, 9th, or 14th lunar days, in the months Phalagoonū, Asharhū, or Bhadrū. It is performed at the commencement of pregnancy, in order to purify the womb, and needs only to be performed once. If this ceremony have not been performed for the first child, it must for the second; and for the first child it must be performed after birth. In this ceremony the husband must feed his wife with the Pūchamritū.

Before the birth of a child, the house must be purified by sprinkling water in which has been put the pounded roots of the tree called dhatrēphool,* and those of two other trees. Cow-dung must also be used, and the water of the Ganges be sprinkled in purifying the house. There is nothing to be feared if the child be born in

* *Grislea tomentosa*.

this house, neither from Pānchanūnū, the god who destroys children; nor from the bhōōtū called Pāchoo; nor from the ghost or bhōōtū of a cow which has died; nor from witches, called dainūs. If the house be not thus purified, the mother and child will be destroyed.* This ceremony of purifying the house is called Jatūbhūdrū, i. e. for the good of the person who has been born.

For the help of women in difficult labour, certain mūntrūs are given, which, when repeated, or, having been caused to fall into water, when drank, give immediate relief in the delivery of the child.

On a child's being born under certain nūkshūtrūs his fate will be bad. To prevent this, the parent is taught to make a present of a metal vessel full of ghee, or of cows, or of gold, to a bramhūn or bramhūns, when the child will become prosperous.

At the birth of a child, if the planets Mūngūlū and Vrihūspūtee be in union, the child will be very fortunate. If these planets be in a fortunate sign, as well as in union, the fruit becomes three times greater.

The life of a man can never be longer than the time of one revolution of the nine planets following his birth.

* The pūndit who translated this work from the Sāṅgskritū, said, he had seen hundreds of instances of this kind. One instance is given in the Ramayūnū respecting Kooshū. See Ramayūnū, vol. 1, page 96.

If a person be born under the planet rüvee,* he will possess an anxious mind, his property will be destroyed, he will be subject to sufferings, be an exile, be subject to disease, be a prisoner, and will be sorrowful under the loss of his wife and children.

The Hindoos, whose birth under a supposed evil planet has been ascertained, are often filled with melancholy; they abandon themselves to despair, careless what becomes of an existence arising under such dreadful omens. A number of the rich natives have their nativities cast, but few or none of the lower orders obtain this foreknowledge. The pūndit who assisted me in the translation of this work, seemed very much pleased that his nativity had not been cast, as thereby he was saved from many heavy forebodings respecting what was written on his kūpalū (forehead), in other words what was his fate. On the sixth day after the birth of a child, the Hindoos believe, that the god Vidhata (a form of Brūmha) comes and writes on the forehead of the child its whole fate. On this day, therefore, no person stays in the house but the child and its mother. To assist the god in writing the fated lines, they place a pen and ink near the child. On every occurrence, whether of a prosperous or adverse nature, the Hindoo says, "It is as Vidhata has written, and how should it be otherwise."

The following story is in circulation among the Hindoos respect-

* The sun.

ing Vidhata. In a certain place, a bramhūn was entertained, for the night, at the house of one of the villagers, whose wife had been delivered of a child six days. The ink-stand, pen, &c. were placed in order, and the god was expected to come and do the needful. But the bramhūn happened to sleep in the porch just opposite the door of the room where the child was lying. When Vidhata came, and was about to enter the room, he found a bramhūn lying across the door-way, and, as it is contrary to the rules of the shastrū, on penalty of future punishment, to stride across a bramhūn, or the shadow of a bramhūn, Vidhata was obliged to awake the bramhūn; but the latter would not arise to let him pass till he had told his name. As soon as Vidhata was gone into the room, the bramhūn again threw himself across the door-way. When Vidhata had finished the writing, the bramhūn refused to let him out, unless he would tell him what he had written on the forehead of the child. With much reluctance he told the bramhūn, that this child would be poor, and get his living by hunting, in which work, however, he had insured to him a deer every day. The bramhūn earnestly entreated Vidhata, for his sake, to go back, and mend the fate of the child. The god absolutely refused, but the bramhūn, on letting him go, told him that he should suffer for his refusal. The next morning the bramhūn proceeded on his journey; but after a number of years he returned, and found this boy exactly in the circumstances that Vidhata had written on his forehead: he lived by hunting, and ob-

tained, through the care of Vidhata, a deer, without fail, every day. The bramhūn took up his abode for a short time near the house of the hunter, and resolved to give Vidhata a little trouble, for not having, at his request, written something more favourable on the forehead of this man. Knowing that Vidhata would be compelled to bring him a deer every day, let him put his snare where he would, he told this man, first, to put it at the outside of the village, without having the trouble of going far into the forest. He did so, and was successful; next he persuaded him to put it in the middle of the village. At the close of day he found that Vidhata had driven a deer into his snare even here. He next told him not to go out of his house, but to put the snare up in his porch. Vidhata was obliged to pursue a deer till he drove it into the snare even in this place. Next he told him to put the snare on the top of the house. Now Vidhata, seeing there would be no end to the mortifications he should experience, appeared to the bramhūn, and engaged that the man should, to the end of his life, have a deer without any trouble, by putting his snare in a place adjoining to his house.

If a person be born under the planet Sōmū,* he will have many friends; he will possess elephants, horses, palanqueens; will be honourable, powerful, strong; will eat excellent food; rest on excellent couches, &c.

* The moon.

If a person be born under the planet Mōngülū,* he will be wounded with offensive weapons, be a prisoner, be full of anxious thoughts, fear from thieves, fire, &c. ; his land, trees, good name, &c. will be destroyed.

If a person be born under the planet Boodhū,† he will obtain a very excellent wife, enjoy much pleasure, be rich, have excellent things to sleep on, rich food, &c.

If a person be born under the planet Vrihūspūtee,‡ he will be possessed of many houses, palaces, gardens, lands ; be endued with an amiable disposition ; his honours will increase ; he will have the affections of all ; will be rich in money, corn, &c. he will be great in outward splendour ; very religious ; he will have what he pleases, and enjoy much happiness.

Kshūtriyūs, Voishyūs, and Shōōdrūs, if born under this planet, will be sure to be prosperous and happy. Bramhūns, they say, born under this planet, have not such good fortune : the reason given is that Vrihūspūtee is a bramhūn, and therefore does not like to exalt those of his own cast.

If a person be born under the planet Shookrū,§ he will have the faculty of knowing things past, present, and to come ; will enjoy great pleasures with women ; have a kingly umbrella, (the sign of royalty) ;

* Māra.

† Mercury.

‡ Jupiter.

§ Venus.

other kings will worship him ; he will possess elephants, horses, palanqueens, footmen, &c.

If a person be born under the planet Shūnee,* he will be slandered, his riches, business, son, wife, friends, &c. will be destroyed ; he will live at variance with others ; will be unhappy, and endure many sufferings.

At the time of this planet, the Hindoos are under constant fear of bad fortune. Some persons, if absent from home on business, return through fear ; others forsake business, and avoid quarrels lest they should be overcome. If one person abuse another, he takes it patiently, supposing it to arise from the bad fortune which naturally springs from the influence of this star Shūnee. The Hindoos believe that when Shūnee is in the ninth stellar mansion, the most dreadful evils befall mankind. Hence when Ramū broke the bow of Shivū, as an act of prowess, to obtain Sēeta in marriage, the earth fell in, and the waters of the seven seas were united in one : Pūrūshooranū, startled at the noise of the bow, exclaimed—" Ah ! some one has laid hold of the hood of the snake, or fallen under the ninth of Shūnee." At present, when a person is obstinate, and will not hear reason, the person who pleads with him says—" Well, I suppose he has laid his hand on the hood of the snake, viz. he is embracing his own destruction ; or, he has fallen upon Shūnee." When Ramū found that some

* Saturn.

one had stolen Sēeta, in the midst of his rage he exclaimed, this person must have been born when Shūnee was in the ninth mansion, or that some one had done it, as a man lays hold of the hood of a snake.

If a person be born under the planet Rahoo,* his wisdom, riches, and children will be destroyed; he will have much sorrow; be diseased; have many afflictions; be subject to the ill-will of others; his life will be exposed to casualties.

This work next contains accounts of whatever belongs to or follows the different tit'hees, pūkshūs, masūs, ūyūnūs,† vūtsurūs, &c.

On what day it is proper to assume the profession of a sūnyasēē.

After the birth of a child, the proper time ascertained when the shraddhū, called jatū-kūrmū, should be performed; also the proper time to perform the worship of the goddess Shūshtēē, the protectress of children; to give the child a name; and to perform the ceremonies called nishkrūmūnū, ūnnūprashūnū, and chōōra.

The fortunate periods when it is proper to perform the nūvannū shraddhū, and the times when it is not proper. It must not be performed on the nūkshūtrū called vishakha, nor on the first, sixth,

* The ascending node.

† See page 293, fourth line, and notes.

eleventh, or thirteenth of the increase of the moon, nor on a Tuesday or Friday, nor in the months Pousha or Choitrū, nor in the dark parts of the moon, nor during the five months when Vishnool sleeps, nor when the moon is in the eighth house, &c. If this ceremony be performed at any of these times the person's son will die. At the following periods this shraddhū may be performed, viz. on the nūk-shūtrū called pooshya, on the fifth lunar day in the waxing of the moon, in the month ūgrūhayñū, on a Monday, &c. This shraddhū is to purify the rice. If a person perform this ceremony with the new rice of the year, the whole rice of that year becomes proper for performing the sacrifices of the gods; but this rice is impure and unfit for sacred purposes, if this shraddhū have not been performed.

At the time of performing this shraddhū, all the branches of the family, young and old, after bathing, return to the house, where the master of the house reads a number of incantations over a large pan of dry rice, the family sitting together looking on. After the reading of the mūntrūs, this person throws into the pan sugar, milk, curds, cocoa-nut, sugar-cane, plantains, split pease, ghee, molasses, sweet potatoes, cucumbers, ginger, &c. &c. When all these have been well mixed, the family crowd round the pan, put in their hands, and each eats as much as he can, without fear, for, they say, eating too much at this time never hurts a person. Before they begin, however, they make it a rule to throw something to the crows, dogs, cats,

cows, ants, &c. This feast is attended with great pleasure to all the parties. While the person who communicated to me this information was running over these different articles of raw food, his countenance beamed with pleasure; and I could not help noticing the different tastes of cultivated and uncultivated nations. The idea of a country "flowing with milk and honey" fills the mind of the Hindoo with the most exalted notions of the excellence of such a country; while, to a commercial people, this description appears insipid, since all the luxuries of every nation can be crowded into one.

The proper time for first shaving the head of a child; some pūndits say this must be done in the first year, others in the third, and others in the fifth.

The days proper for reading the shastrūs, and the times when this is improper.

The proper time for boring the child's ears,* and for investing with the poita.

The proper time for performing a ceremony called shūlyōdharū, viz. for ascertaining the place where bones lie, before a person

* All the Hindoos bore a hole through each ear of their children at two years old. The father performs the ceremony.

builds a house.* Which of the four sides of the homestead, a person should begin to build first.† In what quarter, at what ti'thee, what nūkshūtrū, &c. the person must begin to build. On what ti'thee, nūkshūtrū, &c. a person should go into his new house; put on new clothes; put on jewels and other ornaments; learn the use of arms; set up a god; begin to build a boat; or launch a new boat.

The shastrū lays down the times of attending to these things according to the lunar days, signs of the zodiac, and all the other fortunate periods. At present, people in general regard the days of the week only, (varū) choosing lucky days and hours for putting on new clothes, ornaments, &c. Even on a lucky day some parts of the day are considered as unlucky: for instance, though a man should choose to perform some particular action or ceremony, he must not perform it between the hours of eleven and half past twelve.

The proper or fortunate time for anointing a king.

In what sign or period a fever will be soon removed; in what other sign, &c. the fever will be removed gradually, and in what other sign, &c. the person sick of a fever will die.

* The Hindoo shastrīs have forbidden a person to erect a house where any bones are buried. By repeating mūntrīs, this shastrū teaches, that the place where bones lie may be discovered.

† The homesteads of the Hindoos consist of four houses built on four sides.

At what periods a person should sell or buy a cow;* and when it is fortunate to bring the cow home.

What are the fortunate times when it is proper to begin to learn horsemanship, and the riding of elephants. The fortunate signs when it is proper to begin to learn to dance; also when it is good for one king to have an interview with another.

The fortunate periods when it is proper to begin to plough. Before beginning to plough, the farmer must bathe, and perform what is called *achmūnū*;† then returning to the field, he must dig a hole in the ground, and fill it with water; standing in this water he must perform the *pōōja* of *Prūjapūtē*‡, and twenty-two other gods. Near the hole which he has dug, he must next kindle a fire, and worship it,‡ and then perform the *hōmū pōōja*. He must, after this, put into the hole some leaves of the *vilwū* tree, some rice, and curds, repeating *mūntrūs*, and then fill the hole up with dirt. He must now bring eight cows, and rub their foreheads and two sides with butter. The farmer must next clothe the man who is to hold the plough with new garments, rub his forehead with sandal wood powder, hang a garland of flowers round his neck, give him an excellent

* By other shastrūs any person selling a cow is doomed to hell.

† The act of sipping water out of the right hand at the time of bathing, with a number of motions with the right hand.

‡ The Hindoos say, the gods have two mouths, that of the *brahmūn* and fire, viz. the offerings made to the gods are received in their names by the *brahmūns* and by fire.

dinner, and put ornaments on him. He must then rub the plough-share with ghee, honey, curds, and gold, and then, repeating an incantation called by the name of king Prit'hoo, must plough five or seven times the length of the field.*

Then follows a geographical description of certain countries, comprising, in general, Hindoost'han and some neighbouring countries. It is merely an account of the names of principal places, and in what parts of the eight quarters they are situated.

Under what signs, &c. it is proper to make use of the different kinds of ordeal.

The shastrüs appoint nine kinds of ordeal, viz.

1. What is called Toola, when the accused person is weighed; after which he bathes, and is then again weighed. If, with his wet clothes, he be lighter than before bathing, he is acquitted; if heavier, he is considered as guilty.

2. Trial by fire, in which the person makes nine square marks in the ground, each sixteen fingers wide, and betwixt each square an empty space, sixteen fingers-wide; he must then, through a bram-

* At present the farmers attend to none of these ceremonies, but content themselves with getting from a pündit, who knows the almanack, the knowledge of a lucky day, and on this day begin ploughing.

hūn, perform the pōōja of certain gods, and next make an iron ball red hot; to which he must perform pōōja; after bathing, and putting on new clothes, he must sit, with his face to the east, near to the bramhūn who performs the ceremonies; the latter must put into his hands some ūshwūt'ht'hū leaves, barley corns, and dōōrva grass, and then the red hot iron ball. Taking the ball in his open hands he must walk through seven of the nine squares which he made in the ground, and then putting his foot in the eighth square, he must let the ball fall upon some kooshū grass in the ninth square. After this the person must rub some grains of rice between his hands, and if the skin break, or his hands become sore, he is supposed to be guilty, but if not, he is declared innocent. In the latter case, he feasts the bramhūns, &c.

3. The next mode of ordeal is with water, in which the accused person, accompanied by two or three others, goes to a pool of clean water; where, making a clean place, he performs the worship of a number of gods, after which a person of the kshātriyū cast lets fly an arrow as far as he can. The accused person next bathes, and, descending up to the middle in the water, immerses himself. If he is able to stay under water till a person has leisurely walked to the place where the arrow fell, he is declared innocent, but if he be not able to do this, he is considered guilty, in which case he receives the punishment which the shastrū has decreed for the offence alleged.

4. The fourth mode of ordeal is with poison: The person charged with an offence, first taking a bramhūn and others along with him to some temple, the bramhūn, in his name, performs the worship of a number of gods, particularly that of Shivū, also the hōmū pōōja. The accused must next go and bathe, and put on new clothes; when he returns he must perform achmūnū, while the bramhūn repeats mūntrūs. The latter next puts on the forehead of the accused a paper called jūyū-pūtrū, viz. the victory-giving paper. When the offence is adultery, upon this paper some such words as these are written in Sūngskritū: "I am charged with criminal connection with the son of such a person. To prove that this is a false charge, I enter upon this ordeal." The bramhūn next puts the poison into the hands of the accused, repeating incantations, when the accused, calling on the sun, the fire, and the bramhūns, to bear witness, prays that if the crime alleged be true, this poison may destroy him; if false, it may become as the water of life. The accused then swallows the poison: if, in the course of the day, the person die, he is supposed to be guilty; if he sustain no injury, it is concluded that he is innocent.

5. The next ordeal is called Kōshū, in which the person, after the same preparatory ceremonies as in the last, takes three handfuls of the water which has been offered to a god, and sips them up, praying that if he be guilty, this water may bring on him the greatest injuries, and if innocent, may be as the water of life. If, in seven

days, the accused meet with no trouble or sickness, he is declared innocent; otherwise he is considered as guilty.

6. Tūndoolū is the name of another ordeal, which is preceded by the same ceremonies of bathing, putting on a new cloth, going to a temple, worshipping certain gods, &c. After these ceremonies, the bramhūn who officiates on this occasion puts some fine rice into some water, which has been presented to a god, and lets it steep all night in the water. The next morning the bramhūn calls the accused, and causes him to eat, with the usual imprecations, three handfuls of this rice. After eating, the person must spit upon a leaf of the tree called pippulē,* when, if he throw up blood, he is pronounced guilty; if not, he is said to be innocent. In the first case he is punished, in the latter he feasts the bramhūns.

7. The next kind of ordeal is called Tūptūmasūkū. In this ordeal, after the preparatory ceremonies, the accused must put his hand into a pan of boiling ghee (fat), and bring from the bottom a golden ball about the size of a pea. If his hand be not scalded in the least, his innocence is established, and, vice versa.

8. The next ordeal is called Phalū, which applies to a person who has stolen a cow. In this ordeal, after the usual ceremonies, the accused must draw his tongue along a piece of red hot iron, eight

* *Ficus Indicus.*

fingers long, and four fingers broad. If his tongue have sustained no injury, he is pronounced innocent.

9. The last mode of ordeal is called Dhūrmūjū. The officiating priest must draw the images of religion and irreligion on two separate leaves of a tree ; that for religion to be white, and that for irreligion black, and put them in the inside of two lumps of clay, closing up the clay, and making the outside smooth. He must then worship the images, and repeat over them a number of incantations, and afterwards put them into an empty jar. While this is going on, the accused bathes, and on his return has a jūyū-pūtrū put on his forehead, &c. and at length, every preliminary ceremony being over, the accused puts his hand into the jar, and brings out one of the lumps of clay. If irreligion, he is guilty, if religion, innocent.

This account of the ordeal I have translated from the work called Pūrēeksha-tūttwū, written by Rūghoonūdūnū.

The ordeal has, I understand, been abolished by the East India Company ; but there are, at present, instances of persons voluntarily choosing the ordeal to establish their innocence ; sometimes to refute a charge of having done something which destroys what is called cast. The ninth mode of ordeal is frequently chosen about trifling affairs, but in weighty affairs the most common is the trial by hot ghee. On the 18th November, 1807, a trial by this ordeal took

place at a village near Nūdēya. A young married woman was charged with criminal connection with a neighbouring young man while her husband was from home. She denied the charge, and offered to undergo the tüptü-masükü ordeal. The husband prepared the things necessary for the ordeal, and invited the bramhüns. On the above day, in the presence of seven thousand spectators, she underwent this trial, putting her hand into the boiling ghee, without, however, receiving the least injury, though a drop of the hot ghee, falling on the hand of the bramhün to whom she was to go and give the golden ball which she had taken up from the pan of ghee, scalded his hand, and raised a blister.* All the spectators, on beholding this proof of her innocence, burst forth into applauses of dhünya, dhünya, i. e. happy ! happy ! The whole concluded with a feast to the bramhüns, and the virtues of this woman spread through all the neighbouring villages.

The reader will perceive that I have mixed a number of articles and remarks with this translation, illustrative of the manners and customs of the country. These articles should have appeared as notes, at the bottom of the page, but they were so numerous, that I wished to avoid the trouble of swelling the notes to such a length, and as the translation is not professed to be literal, I hope this will

* I cannot vouch for this on any other authority than that of a respectable native, but a circumstance of the same nature is related in the 377th page of the 1st. vol. of the Asiatic Researches.

be excused, especially as these remarks are easily distinguishable from that which has been translated from the Jyōtish-Tūttwā.

This account of the Jyōtish shastrūs, and of the notions of the Hindoo pūndits on astronomy and astrology, will afford the reader a tolerably just idea of the progress of the Hindoos in these branches of science.

Whatever of real knowledge there may be amongst the Hindoos on the subject of astronomy, it is certain that this knowledge has been handed down to them from very early times : at present, every degree of real science among them is hastening to a total eclipse.

TRANSLATION

OF A PART OF

The Masū-kōsht'hēē, or Hindoo Almanack.

SALUTATION to Sōōryū. In the present year 1729, Vidya-shirōmūnēē, of Nūvū-dwēēpū, a gūnūkū, bowing at the lōtūs-formed feet of Shrēē Krishnū, at the command of the most excellent of kings Girēeshū-chūndrū Rayū, the raja of Nūvū-dwēēpū, has composed this Pūnjika (almanack),* according to the rules laid down in the jyōtish shastrū called Sōōryū-siddhantū.

The present Shwātūvarahū kūlpū is 4,320,000,000 years, of which 1,955,884,908 years are expired. The length of the kūlee-yoogū is 432,000 years, of which 4908 years are gone. From the reign of king Shūkū to the present time is 1729 years.

Brūmha, Vishnōo, and Shivū reign sixty years,† viz. each reigns

* This copy is comprised in sixteen leaves of paper, about nine inches long and two and a half broad, laid one upon another, with a thread drawn through the middle. The price of each copy, among the natives, is six or eight annas.

† Years of the gods.

twenty years. At present Brūmha reigns : of his twenty years, eleven years, six months, nine days, thirty-four dūndūs, and twenty-four pūlūs, were gone at the beginning of the present year, which is called Vūhoodhanyū, and it extends to the twenty-first day of the solar month Ashwinū, viz. from the aforesaid ninth day, &c. of Brūmha.

Among the twenty years of Brūmha, one year is called Vūhoodhanyū. Respecting the events of this year, the goddess Dōorga, on a certain occasion, enquired of Shivū, her husband, who replied, that it would be a year of great plenty, and happiness ; free from diseases ; the kings of the earth would be very excellent, but the kingdoms in other regions would be devoured by robbers. The next year, added Shivū, will be called Prūmat'hee, and it will be an unfortunate year. When Vrihūspūtee (Jupiter) shall rise and set in one stellar mansion, then the name of that year will be taken from the name of that stellar mansion. Thus far the shastrū.

In the present year Vrihūspūtee will rise and set in the stellar mansion called Shrūvūna ; therefore the name of this year will be Shravūnū. In this year the fruits of the earth will be abundant ; the kings whose kingdoms are small, and their dependants, will be much afflicted.

Vrihūspūtee presides over this year ; his prime-minister Rūvee.

Boodhū, (Mercury) this year presides over the waters; Shūnee over the harvest; Drōnū, one of the four clouds,* presides this year over the clouds; Avūhū, one of the seven winds,† over the winds; Mūhapūdmū, one of the eight nagūs‡ (serpents) presides this year over the nagūs, and Sooprūtēēkū, one of the eight elephants,§ over the elephants; the earth will this year be watered from the salt sea, one of the seven seas; the benefits of the kingly authority will be such as arise from the reign of Jupiter, viz. peace and safety, freedom from disease, plenty all over the earth, the rain in its seasons; but the effects of ministerial counsel will be evil; the gods of the waters will give abundance; the god of the harvest will not be propitious; when Drōnū, the god of clouds, presides, there will be great plenty.

There will fall during the year 96 arhūkū's|| of water, viz. in the sea 48, on the mountains 28 $\frac{3}{4}$, and on the earth 19 $\frac{1}{4}$ arhūkūs. There will be 19 vishwas* of rain on the earth, 13 of rice, 17 of grass, 17 of wind, 11 of heat, 9 of cold, 9 of profit, 15 of loss, and 11 of wars.

In this year, from the 10th of Ashwinū to the 4th of Kartikū, the time is called ūshooddhū, viz. that time in which it is improper

* The Hindoo shastrīs teach that four particular clouds alternately preside over the rest of the clouds.

† They give the same fanciful idea respecting seven presiding winds.

‡ The nagūs reside in patalū, and have eight chiefs, who preside in succession.

§ Eight elephants are placed at the eight quarters of the earth.

|| A particular measure of capacity, viz. 4 arhūkūs make 1 drōnū, 16 drōnūs make 1 kharācē.

* Another measure.

to perform any religious ceremonies, &c. This time is said to become improper because Venus during this period declines, sets, and rises, compared to old age, death and childhood. Also, from the 5th day of Maghū to the 8th of Choitrū, the time is ūshooddhū, because during this period Jupiter passes through the same changes as Venus above-mentioned. All other time, during this year, is shoooddhū, or proper for the performance of every ceremony.

I here give the form of the Hindoo almanack for the first four days of the month Voiṣhakhū, with a translation. From this a pretty correct idea may be formed of the almanack for the whole year, which is continued in this method of arrangement through every month.

	কে ৪ ৫০ ৪	ব ৪ শু ২	ব ২৭ ২	৩৪ ৮	৩৪ ১২	৩৪ ১৬	৩৪ ২০	
				মং-বহুতাগিঃ	জ্ঞানঘটি		ভশোবাক্ষমী	
বৈশাখপুদং ৩৬ ৩২							বুধোদয়বৃত্তং	
মহাবিষুবং			৫ ১২	১ ৪ ৪	২ ৫ ৫	৩ ৬ ৬	৪ ৭ ৭	
দিনমানং ৩৪ ৬				৪ ৩৪ ২৮	৫ ৩২ ২৫	৬ ৩৪ ১৮	৭ ২৮ ১১	
শকব্দং ১৭ ২৮	মং-৪০	শ ৪৫		১১ ০ ৪	০ ২ ২	১ ৪৭ ৪ ৩	০	
				শু ৩		৫৫ ৬ ৪		
				দং ৪৮		১৬		
			১৪ ৪৮			বুধোদয়বৃত্তং		

				31 9	31 12	31 16	31 20
	Kāloo 4 Chūndi 4		Boodhū 27				
		Rūvee 1 Shookrū 8		Māng-vūkrū tyagū.		Skūndū. Shūat'hē.	Uahōkaash'timē. Boodhaash'timē. vr.tū.
Voishakhū 36 32				1 4 4	2 5 5	3 6 6	4 7 7
Mūhavishoovū			Vrīhā- pūtee 22	4 31 29	5 32 25	6 31 19	7 29 14
Dinūmanū 31 6				11 11 18	10 55 8	7 32 55	3 17 1
Shūkabda 17 29	Mūngū- lī 10	Shūnee 15		22 0 1	0 2 2	17 4 3	0
				Shookrū 3. 18 Dūndūs.		D'igda.	55 6 4 26 Boodhōd'yū Prak.
			Rahoo 18				

Voishakhū, 36—32. This is the name of the first Hindoo month in the year. This first month of the year begins, on the first day, 36 dūndūs and 32 pūlūs after the rising of the sun.

Mūhavishoovū. This is the name of the sūnkrantee of that day.

Dinūmanū, 31—6. The length of the day, at this period, is 31 dūndūs and 6 pūlūs.

Shūkabda, 1729. This is the name of the year, which receives its date from a Hindoo king, named Shōkū, who reigned 1729 years ago.

The parts inclosed with ruled lines are to shew the situation of the

different planets in this month. *Kātoo* 4, viz. *Kātoo** is in *Rōhiṇēē*, or the fourth stellar mansion. *Chūndrū* 4, viz. the moon is in the fourth stellar mansion. *Rūvee* 1, viz. the sun (*Rūvee*) is in the first stellar mansion. *Shookrū* 2, viz. Venus is in the second stellar mansion. *Boodhū* 27, viz. Mercury is in the twenty-seventh stellar mansion. *Vrihūspūtee* 22, viz. Jupiter is in the twenty-second stellar mansion. *Mūngūlū* 10, viz. Mars is in the tenth mansion. *Shūnce* 15, viz. Saturn is in the fifteenth mansion. *Rahoo* 18, viz. *Rahoo* is in the eighteenth mansion.

The figures placed in columns have this meaning, viz. 1 stands for *Rūvee*, or the first day of the week; the 4 underneath it signifies that it is the 4th lunar day, and the 11 and 22 underneath denote that this lunar day continues till 11 *dūndūs* and 22 *pūlus* from the rising of the sun. The figure of 4 at the top of the next column of figures denotes the fourth *nūkshūtrū*, and that it continues, from the rising of the sun, 31 *dūndūs* and 11 *pūlus*. The cypher at the bottom of this column refers to a particular portion of time called *kūrūnū*. The 4 at the top of the third column refers to what is called *yōgū*, and that this *yōgū* continues, from the rising sun, 29 *dūndūs* and 18 *pūlus*. The last figure denotes the first day of the month.

The figures at the head of each column, (as, 31 9, &c.) indicate the length of each day.

* The descending node.

Mūṅgū-vūkrū-tyagū signifies that Mars has renounced his retrograde course.

Shookrū ३—18. Shookrū is Venus. The figure of 3 is the sign of the third nūkshūtrū, viz. Krittika, and, joined to Shookrū and 18, signifies that Venus will go into the third stellar mansion after the expiration of 18 dūndūs.

Skūndū-shūsh-t'hēē. Skūndū is the name of the god Kartikū. Shūsh-t'hēē means the sixth lunar day. Both words joined intimate that on this day it is proper to perform the worship of the god Kartikū.

Dūgdha means burnt, and refers in this place to the sixth lunar day, in which it is improper to begin a journey, &c.

Ushōkashtümēē. Worship to be performed with the ūshōkū flower, which is afterwards eaten, when the eater will have no feeling of sorrow.

Boodhashtümēē-vrūtū. The vrūtū called Boodhashtümēē is to be performed on this day, when the worship of Mercury (Boodhū) takes place.

Boodhōdūyū-prakū. Mercury will rise in the east.

Besides this daily account of the length of the day, the *sunkran-tee*, the courses of the planets, the lunar days, the times called *kūrñũ* and *yōgũ*, the day of the month, &c. the Hindoo almanack contains the times of eclipses, also the times for keeping the great annual idolatrous festivals. I now give an account of the latter, for each month, in this year.

Voishakhũ, (begins about the middle of April).

3. The anniversary of Gũnga's descent from heaven. Bathing in the Ganges, &c. is attended with never-dying fruits.

5. The worship of Ramũ. A fast.

13. The worship of the Gũndũrpũs.

15. The benefits of performing *snanũ*, *jũpũ*, *danũ*, *hũmũ*, &c. are exceedingly great.

Joist'hũ, (begins about the middle of May).

2. The performance of religious ceremonies is attended with imperishable benefits. On this day, formerly, a moonee performed the *pũũja* of Vishnũ, obtained great advantages, and thus made the day holy.

6. A vr̥tū called pip̥ētūkēē. Great benefits to the doer.
9. At this time an eclipse of the moon takes place: at the expiration of 8 dūndūs and 39 pūlūs from the setting of the sun, Rahoo will begin to hide the moon at the N. E. corner (digū) called ēēshanū, and at the N.W. corner called vayoo the eclipse will close. The eclipse will continue 4 dūndūs, 36 pūlūs. The performance of religious ceremonies is attended with great advantages in a future state.
23. A vr̥tū called Savitrēē-vr̥tū. The worship of the gayūtrēē by women, or rather by men in the name of the women.
28. The lunar day called Rūmbha. The performance of religious ceremonies is attended with imperishable fruit. One of the heavenly whores, named Rūmbha, has sanctified this day by her former religious austerities.
30. The worship of the goddess Shūshtēē, and of the moonæ Markūndāyū. This is a ceremony done by women for the good of their children, or for the obtaining of children.*

* The anxiety of the Hindoo women to have children, and especially to have sons, and their resorting to religion, as the means of obtaining these blessings, seems to have had a parallel case among the Jewish women, respecting whom we have many instances in the scriptures of their praying for children, and of their obtaining them as blessings from God.

Asharhū, (begins about the middle of June).

2. The descent of Gūnga from heaven. The worship of Gūnga called Dūshūhūra.

6 to 10. The Hindoos consider this time as consecrated, and call it ūmboovachēē. During these four days they avoid digging in the earth, lighting a fire on it, or doing any thing which might hurt the earth. The shastrū also prescribes milk to be eaten on these days, and promises that they who drink milk will not be hurt by snakes.

24. The Rūt'hū Jatra. This is the worship of Jūgūnnat'hū, and the drawing of his carriage.

Shravānū, (begins about the middle of July.)

1. Vishnoo goes to sleep. On this day the worship of Vishnoo, the feasting of bramhūns, &c. are attended with great benefits.
5. The anniversary of the commencement of the reign of one of the mūnoos, viz. a mūnwūntūra.
10. The worship of the goddess Mūnūsa. This worship is to prevent the bite of snakes.

14. A münwüntūra festival.

20. A fortunate lunar day. The performance of religious ceremonies on this day is attended with imperishable fruit.

Bhadrū, (begins about the middle of August).

6. If any one have the misfortune to see the moon, he is to take water and drink it, after repeating over it an incantation.
See note, pages 292, 293.

11. Krishnū's birth-day. A fast to be kept.

16. The anniversary of a particular yoogū. Great advantages attend the performance of religious ceremonies.

17. Bathing in Gūnga this day is attended with benefits equal to the gift of 1000 cows.

20. A münwüntūra festival.

21. A vrütū in which the worship of Vishnoo is to be attended to,

24. A vrütū. The worship of Doorga to be performed.

25. A vrütü of the same kind.

28. A fast. Vishnoo in his sleep turns to the other side.

29. Anniversary of Indrū's waking from sleep. Indrū's pōōja.

30. The god Húree's vrütü. A fast.

31. A vrütü in which the worship of Indrū is to be performed.

Ashwinī, (begins about the middle of September).

2. From this day to the 17th, tūrpünü to be performed daily.

10. The beginning of the worship of Doorga.

14. Parvünü Shraddrü.

16. Ditto.

21. The worship of Doorga.

23. Worship of the nine companions of Doorga. First of the three days of the great Doorga festival.

24. The second day.

25. The third day.

26. Casting the image of Doorga into the water.

30. Worship of Lūkshmēē, the goddess of prosperity.

Kartikū, (begins about the middle of October).

13. Tūrpūnū in the name of Yūmū. Great illuminations.

15. Lūkshmēē's pōōja; the parvūnū shraddhū; and the offering of lamps in the name of Vishnōo.

16. Time appointed by the shastrū for playing at the game of pasha.

17. Worship of Yūmū. Brothers to eat food cooked by sisters; from hence health and long life arise.

19. Imperishable fruit from religious ceremonies.

23. Worship of the cow (a form of the goddess Bhūgūvūtēē).

24. Worship of the goddess Jūgūddhatrē, and of Doorga.

26. Fish not to be eaten for five days. A paddy bird once abstained from fish on these days, and thus sanctified this period. Vishnoo wakes from sleep.

Ugrāhayānū, (begins about the middle of November).

1. Mūnwūntūra festival.

2. The performance of religious ceremonies on this day is more meritorious than if performed at many hundred eclipses of the sun.

21. Worship of the god Kartikū.

22. Imperishable fruit from religious ceremonies. Parvūnū shraddhū to be performed with new rice.

27. A vrātū, in which women worship Vishnoo, with unblemished fruits, plantains, cucumbers, custard apple, pomegranates, &c. The next day they eat these fruits.

29. Worship of Vishnoo. Small cakes to be eaten in honour of Vishnoo.

Poŭshŭ, (begins about the middle of December).

8. Parvũnũ shraddhũ to be performed with a particular kind of bread.

14. Imperishable fruit from religious ceremonies.

26. Mũnwũntũra festival.

Maghũ, (begins about the middle of January).

8. Parvũnũ shraddhũ to be performed, using flesh.

14. Worship of the goddess Rũtũntẽẽ. All sin removed by this morning's ablution.

15. Festival of one of the four yoogũs.

19. Worship of Doorga.

20. Ditto of Sũrũswũtẽẽ.

23. Tũrpũnũ to be performed in the name of king Bhẽẽshmũ.

Also a mũnwũntũra festival.

25. Great fruit to be obtained this day from bathing, and gifts to bramhūns.

27. Fast in memory of Bhēēmū's fasting.*

Phalagoonū, (begins about the middle of February).

9. Parvūnū shraddhū to be performed, using herbs.

14. Fasting, accompanied by the worship of Shivū.

16. Mūnwūntūra festival.

20. Imperishable fruit from religious ceremonies.

28. Bathing, in the the name of Vishnool.

Chaitrū, (begins about the middle of March.)

1. Mūnwūntūra festival.

8. Worship of the goddess Shēētūla-Shūshtē.

* Bhēēmū, the brother of Yoodhist'hirī, was esteemed a great glutton. On a day, when he pretended to fast, he ate several mūnūs of fried rice and curds. If any one, at present, is detected eating when he pretends to fast, people say—" Ah ! this fellow is Bhēēmū."

13. Bathing in Gūnga : varoonēē.●

19. Mūnwüntūra festival.

22. The worship of Kartikū.

23. Imperishable fruit from religious ceremonies.

24. Worship of Doorga, and the eating of ūshōkū flowers.

25. Worship of Ramū, with fasting.

29. Ditto of Kündūrpū, the god of love.

30. Mūnwüntūra festival.

This work also contains accounts, in each month, of the time when the planets enter into the stellar mansions.

This almanack is in the houses of almost all the respectable natives, and indeed is necessary for their use, seeing the times for celebrating so many of the Hindoo festivals are thereby regulated. It is true, there are a number of other annual ceremonies, derived from the tūntrū shastrūs, that are not mentioned in this pūnjika, which has been compiled from the smritee shastrūs, and, besides

these annual ceremonies, there are hundreds of other acts of idolatry, which are done whenever it is the pleasure of the worshipper. Indeed, for any one man to perform all the prescribed duties of the Hindoo idolatry is utterly impossible ; they are almost boundless.

SECTION VII.

Of the Vaidyü Shastrüs.

THE subjects treated of in the Vaidyü Shastrüs are :

1. The prognostics of diseases, particularly the doctrine of the pulse, and the method of obtaining a knowledge of the state of the body from the pulse.

2. The causes and nature of diseases, particularly their primary and proximate causes. In this part, the changes produced on the body by an excess, or defect, in the proportion, or proper circulation, of the three principles viz. air, bile, and rheum, are considered.

3. The art of healing. This includes 1. The materia medica. 2. Chymistry, and pharmacy. 3. The administering of medicine. The latter includes internal remedies, and the applying of unguents,* lotion, &c. with their effects on the body.

* Anointing with certain oils is considered by the Hindoos as efficacious in removing certain diseases. Some of their medical books give the names and qualities of these oils ; and directions how to prepare and apply them. Anointing the sick with oil seems to have prevailed among the Jews. Of Christ's disciples it is said, that "they anointed with oil many that were sick, and healed them." Mark vi. 13. Another example occurs in James v. 14.

4. Rules for Regimen. Under this head the nature of different sorts of aliments are considered. The effects of sleep, sexual enjoyments, and a variety of other circumstances, are treated of, and their effects stated.

Respecting the treatment of fevers, dysentery, and other internal complaints, the Hindoo physicians profess to despise the Europeans : they charge the latter with weakening their patients by evacuations, which very frequently carry them off ; and, instead of this treatment, prefer their own practice of starving away the fever, by denying food to the patient, and by adopting the most severe regimen. On the point of regimen, they exceedingly blame European valetudinarians for indulging themselves in improper food and exercise.

Inoculation for the small pox seems to have been known among the Hindoos from time immemorial. The method of introducing the impregnating matter is much the same as in Europe, but the incision is just above the wrist, in the right arm of the male, and the left of the female. Inoculation is performed, in general, in childhood, but sometimes in riper years. Some who have been inoculated die, but, as in Europe, where the disorder is received naturally, multitudes perish. The reason why some do not inoculate, is because it has not been customary in the family. At the time of inoculation, and during the progress of the disease, the parents get a bramhūn to perform,

daily, in their house, the worship of Shēetūla, the goddess who presides over this disease.

Had the customs of the Hindoos permitted them to make improvements, and to have increased their stock of knowledge, much more might have been expected from them in the science of medicine ; but, having made no efforts to exceed their forefathers, as might be expected, they have almost lost the knowledge their ancestors bequeathed to them.

Sir William Jones has the following remark in his eleventh dissertation before the Asiatic Society : “Physic appears in these regions to have been from time immemorial, as we see it practiced at this day by the Hindoos and Mūsūlmans, a mere emperical history of diseases and remedies.”

From all the information I have been able to obtain relative to the knowledge of the Hindoos respecting the science, or the practice, of medicine, they appear to have advanced farther than some persons might have expected, and yet to come so short of the comparatively perfect system of modern times, as to justify the remark of the learned President above quoted. It cannot be said that their system is destitute of science, but still the rays of science shine so feebly, that the student must have been left greatly in the dark, both as it respects the nature of diseases and their proper remedies. It is

true, the shastrûs having affirmed, that, in the human body there are certain defined elements, the student inferred from hence, that all diseases were owing to the diminution, or increase, of some one of these essential ingredients ; and, to reduce these elements when superabundant, and increase them when wanting, he had recourse to a series of medicines obtained from certain substances, or from the bark, the wood, the roots, the fruits, or flowers, of different plants or trees, or from a course of regimen supposed to be suited to the circumstances of the patient.

Though the Hindoos may have had some knowledge of chemistry, yet it appears to have been too slight to enable them to distinguish the real properties of different substances ; hence their prescriptions must necessarily be involved in much uncertainty, instead of being a scientific selection of different ingredients to produce a desired and thoroughly ascertained effect.

The Hindoo practitioners confess the superiority of Europeans in surgery in all its branches ; and they condescend to borrow what they can from Europeans respecting the stopping of bleeding, opening and healing wounds, setting broken limbs, &c. They never bleed a patient.

Their ignorance of anatomy, and, in consequence, of the true doctrine of the circulation of the blood, &c. &c. necessarily places their

different remedies among the ingenious guesses of men very imperfectly acquainted with the business in which they are engaged. What are medicine and surgery without chemistry and anatomy?

If empirics abound in enlightened Europe, where the science of medicine, for so long a period, has been reduced to system, and acted upon with such a degree of certainty and success, what can be expected from such a state of knowledge as that possessed by the present race of Hindoos, but that impostors, sporting with the health of mankind, should abound. Not one person in a hundred of those who practice physic in Bengal is acquainted with the rules and prescriptions of the voidyũ shastrũs. Persons the most ignorant get the knowledge of a few nostrums, and blunder on, regardless how many murders they commit; and if, in any village, a person happen to recover who has used their prescriptions, though none of the merit, in any degree whatever, belongs to the medicines, their names become famous, and the destruction of twenty patients does not entail so much disgrace on a practitioner, as the recovery of one individual raises his fame, though perhaps his medicine has no more contributed to his recovery than a bason of gruel would have done.

Many a Bengalẽe is in the case of the woman mentioned in Mark v. 26, who "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." The credulity of the sick keeps pace with the ignorance

and audacity of the doctor; and any drug, or any old woman, is resorted to with the utmost eagerness by the multitude, who never think that a medicine can do them any harm, if it do not cure.

The Hindoos, however, do not depend for cures altogether upon medicine. They have recourse to their gods; and, either by repeating their names, or performing their worship, seek for their favour to remove their complaints.

By offering the leaves of the *toolsēē* tree to the image of Vishnoo, the *shastrū* declares that all diseases may be removed.

Numbers worship what they call the god *Pūnchanūñ*, for the removal of diseases. The representatives of this god are merely loose stones, upon which the natives put sandal powder, &c. and perform *pōōja* to them. They are generally laid upon the roots of some large tree, generally the *ficus religiosus*.

Great numbers of sick persons perform the worship of the *Shivū-lingū*, either made with dirt by their own hands, which is the most meritorious, or the stone *lingū*s, which are set up in the different temples. In the year 1807, thousands of sick Hindoos, and even some *Mūsūlmans*,* made vows to let their beards and nails grow for such

* Some Hindoos also make offerings to the *Mūsūlman* saints (*pēērūs*) for the recovery of their health. Indeed, for the preservation of the body, the Hindoos will do any thing, and eat (medicine) from any hands.

a length of time, and to give offerings* to an image of the shivū-lingū at Tarūkāshwūrū, a place about 20 miles N. W. from Calcutta. Some vowed to let their beards and nails grow for a month or two, and others for twelve months or more.† Among these thousands, many, of course, were restored to health, and, though some who made these vows died in the plain where this stone is set up, yet the name of Tarūkāshwūrū is become famous throughout Bengal.

Siddhāshwūrē, Kalēē, and the village god, be he who he may, &c. are worshipped for the removal of diseases.

Besides this worship of the gods, for the removal of diseases, the shastrūs contain many incantations for the same end, which müntrūs the diseased person himself repeats. Other müntrūs, not given in the shastrūs, are in common use, the invention of private individuals.

* These offerings are sometimes laid up in some part of the house, and the god is promised, on condition that he makes the person well, that these offerings shall be given. Some persons, when they make a vow of this kind, as a witness, hang a lump of dirt up in the house, or write their names on some part of the wall.

† When the time of the vow is expired, they go to the place where the idol is set up, get shaved, and make the offering which they had promised. There is something in this exceedingly similar to what we are informed respecting the Jewish Nazarite: "When their vow was finished, the Nazarites presented themselves at the door of the tabernacle, or temple, with an he-lamb for a burnt-offering, a she-lamb for a sin-offering, and a ram for a peace offering, with their respective meat-offerings and drink-offerings, and a basket full of cakes of unleavened bread, and wafers anointed with oil. After these were offered, the Nazarite shaved his hair at the door of the sanctuary, and burnt it under the pot in which the flesh of his peace-offering was boiled. Such as lived out of Canaan, cut their hair in the places where the days of their vow were finished; but deferred the offerings till they got to the sanctuary: so Paul shaved off his hair at Cenchrea, but deferred his oblation till he came to Jerusalem. Acts xviii. 18. xxi. 23, 24."

Great numbers of Mūsūlmans, as well as Hindoos, wear, on different parts of the body, mūntrūs written on the bark of a tree, inclosed in small cases made of copper, silver, gold, or some other metal. These charms are for the prevention and cure of diseases, as well as for all other purposes for which the Hindoos worship their gods. They may be seen fastened on the arms, hanging round the necks, in the hair, and round the waists of great numbers. The words of the charm (kūvūchū), written on the bark, contain the praise of different gods.

Some persons listen in an evening to parts of the shastrūs, as a remedy for different diseases. What are called Vanū-yooddhū,* Ūpū-rajita,† Ramū-kūvūchū,‡ and other parts of the shastrūs, are thus read.

I have sometimes seen a poor man with a cowry tied round his lame leg, and have wondered at the fancy. I have since learnt, that if such a man have a sore leg, he gets some human hair, and makes with it a string, upon which he hangs a broken cowry, and ties it to his leg, and that this is to prevent persons from repeating an incantation by which his leg might be prevented from ever getting well.

* Account of the war of king Vanū with Krishnū. This war arose because Vanū had seized the grandson of Krishnū, for an illicit connection with his daughter. Shivū took the side of his worshipper Vanū, and the arrows of both parties were endued with the power of communicating all manner of diseases to the wounded, as fevers, boils, dysentery, &c. At the close of the war, Shivū and Vishnū pronounced this blessing, that whosoever should hear, read the account of this war, he should be cured of whatever disease he might have.

† Praise of Djorga.

‡ Praise of Ramū.

The following works are most read by the Bengal physicians :

Nidanũ.	Chũkrũdũttũ.	Mũdhoomalũtẽẽ.
Vabhũtũ.	Prũyõgamritũ.	Rũkshitũ.
Shooshrootũ.	Chũrũkũ.	Rũtnabũlee.

These works contain descriptions of diseases ; of medicines ; of regimen, &c.

Sũndāhũ-bhũnjũnẽẽ.

This work explains the difficulties in the voidyũ shastrũs.

Rũsandrũ Chintamũnee.	Rũsũrũtnũ Prũdẽẽpũ.
Rũsumũnjũrẽẽ.	Rũsũkoumoodẽẽ.

These are works on regimen, and the preparation of medicines.

Drũvyũgoonũ.	Drũvyabhidhanũ.
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These works treat on the properties of the things of which medicines are composed.

Pũribhasha.	Sũngrũhũ.	Sarũ-koumoodẽẽ.
Rũtnũ-mala.	Sarũ-sũngrũhũ.	Voidyũ-sũrvũswũ.
Chikẽẽtsa-koumoodẽẽ.		

These are compilations, embracing the whole system of medicine.

Narẽẽ-prũkashũ. This is a work on the pulse.

Jarūn-shōdūnū.

A work on the dissolution of metals, and the mixing them with other things in preparing medicine.*

Pūt'hyapūt'hyū. A work on regimen.

Besides these works, there are many others read in Bengal; but I have given the names of these only, because they are said to be the works which, in these parts, are in general use. There are also a number of books on medicine, written in the colloquial dialects, by Sūnyasēēs (religious mendicants)† and others; but these are not translations from the Sūngskritū, and have no claim to notice as works of science. The higher classes of the natives despise them, and they compare the persons who administer them to Yūmū, viz. death, or the king of death.

Those voidyūs who are intended by their parents to practice physic, are first taught the Sūngskritū grammar, and afterwards read two or three elementary books. They next study the voidyū shastrūs with men learned in these works; after this they learn from other persons the method of preparing and administering medicines; and are thus introduced into practice.

* Had not the Hindus obtained a tolerable degree of chymical knowledge, they could not have ascertained the properties of metals, nor the extent to which poisons could be safely administered in different diseases.

† The sūnyasēēs are the common wandering quacks of the country.

The Hindoo physician never prescribes to a patient without first receiving his fee, the amount of which is regulated by the abilities of the patient: the poorest persons sometimes give as little as two-pence. One roopee, two roopees, or five roopees, are common gifts among the middling ranks. A rich man, as soon as the physician arrives, pays his whole expences during his stay, and now and then gives him 50, or 100, or 200. roopees. On his recovery, he dismisses him with presents of cloth,* silks, or a palanqueen, &c. Some rich men have given elephants, horses, and even estates to their physicians after recovering from dangerous sicknesses. To the poor, the feeing of quacks is a heavy burden. Yet it ought to be mentioned to the praise of some of the Bengalee doctors, that they give advice and medicines to all the poor who come for them.

When the Hindoo doctor goes to see a patient, he takes with him, wrapped up in a cloth, a number of doses in cloth or paper. He has no use for bottles, every medicine almost being in the state of powder or paste. Liquids, when used, are made in the patient's own house.

* Cloth, in proper lengths for garments, is very commonly given to guests at the close of Hindoo feasts. I apprehend this is the same as the custom of the Jews, who are said, in several parts of Scripture, to have given changes of raiment. See Genesis xlv. 22. 2 Kings v. 5, 22. All the common garments of the natives are "without seam woven from the top throughout," that is, pieces of cloth, wove the proper size for garments.

The most dangerous diseases of this country are:

Fevers.

Jūkshma.*

Consumption.

Mūhavyadhee.†

Oolaootū.§

Dysentery.

Asthma.

Small Pox.

Oodūree.‡

Sōōtika.||

A great proportion of the population of Bengal die from the age of 14 to 30. In 100 births, 20, it is supposed, die under the age of one year.

* Cough and spitting of blood; others say, the induration of the spleen.

† A dreadful disease, in which the extremities rot: Multitudes of these miserable beings are to be seen in the public streets, with their legs swelled, their hands and feet full of raw wounds, and their fingers and toes falling off. This is thought to be the leprosy of the scriptures.

‡ Of this there are three sorts, jñlōdūree, viz. the dropsy, (mangsōdūree), viz. a swelling without water, and (amōdūree), viz. a distention of the bowels through costiveness, which usually ends in a dysentery terminating in death.

§ Violent vomiting and evacuations, which generally carry off the patient in a few hours.

|| A disease of women after child-birth, attended with violent purgings.

TRANSLATION

o n

Parts of three Vaidyū Shastrūs, called Narē-prūkashū, Nidanū,
and Nidanū-sūngrūhū.*

FIRST, the physician must ascertain the nature of the disease of his patient; to do this, he will first look at the person sent to call him, and, by his or her countenance and conversation, endeavour to form an idea whether the patient is likely to survive or not. Next he will proceed to the sick person; look at him; and enquire of him the particulars of his complaint, of his stools, digestion, sleep, &c. then feel his pulse, examine his tongue, his stools, his water, his nose, head, hands, feet, and navel.

If any physician administer medicine to a patient the first day he is called, before he has ascertained the nature of the disease, he is compared to Yūmū (death).

* Narē signifies pulse. Prūkashū means made known. None of the Hindoo shastrūs have the name at the beginning. The first sentence is a salutation to the god Gūnūshū; and the name of the work, and of its author, are placed at the end.

OF THE PULSE.

Respecting the knowledge of the pulse, this work declares that this is a mystery so profound, that the doctors in heaven are but imperfectly acquainted with it; and that the knowledge of this mystery can scarcely be looked for among men; however something of what the learned have written on this subject the writer professes to give.

A physician of the name of Düttütrüyü has written a work on the pulse. He sets out with proclaiming his amazement at the pulse being a means of ascertaining the state of a person's health. He declares there are three pulse, connected with the three first fingers of the hand, which pulse point out the degree of wind, bile, and rheum in the body.

There are five qualities in the body, viz. earth, water, light, (tāzū),* wind, and ether. These qualities are mixed with the feces, and if the feces are bound in the body, the person becomes ill.

A particular kind of wind in the body is called būlahükü; this wind is of great importance in the creation, preservation, and de-

* Tāzū is the most active principle in any body whatever, as, light or heat in the sun, verdure in plants, energy in man, &c.

struction of the world, and in the preservation and destruction of individual bodies. This wind exists in the body in five forms, called *pranū*, *ūpanū*, *sūmanū*, *oodanū*, and *vūyanū*. These particular kinds of wind have separate places in the body, and regulate all its motions.

The two pulse in the feet are under the ancle joint; the pulse in the hands are at the roots of the three first fingers; one pulse exists at the root of the throat; and another at the root of the nose. By the pulse in these different places the state of the body may be ascertained.

When the physician intends to examine the pulse of a patient, he must rise very early, attend to all the offices of cleansing, washing his mouth, &c. and go fasting. The patient must wash, abstain from food, labour, bathing, and anointing himself with oil, must confine himself to his house, avoid anger, vomiting, cold and heat; he must also have arisen from sleep some time before the arrival of the physician. All these preliminaries being secured, the physician may properly and successfully examine the pulse of his patient. He who examines his patient's pulse without attending to these things is to his patient as *Yumū*, (death).

When an increased quantity of bile exists in the body, the pulse

is sometimes as quick as the flight of a crow, and at other times resembles the creeping of a frog.

When wind and rheum too much prevail in the body, the pulse is like the flight of a pigeon, or, at other times, like the waddling of a duck.

When rheum is predominant, so that death seems to be approaching, the pulse is like the motion of a bird in its flight, or like the progress of a boat.

When rheum predominates, and the pulse is sometimes very quick, and then again very slow, the patient is almost sure to die.

When the pulse is said to be sharp, or else thick, arising from the heat or cold of the body, the patient will certainly die.

When the patient's pulse is very small, at intervals imperceptible, and then very strong, these are indications of death.

When the pulse is marked only by irregularity, the case is dangerous.

When the pulse of a sick person removes from its proper place,

and the heart burns, and afterwards the pulse returns to its proper place, the patient will die the next day, if not sooner.

When the pulse of a sick person is felt in the shoulder, and not perceptible in the wrist, this person will die in the course of the year.

The learned Goutūmū has said, that if a person have a long mark of the pulse stretching down his left arm or left side, and this pulse frequently dance, he will live to the age of 105 years.

The person who has such a pulse in his left side, if it be very prominent, will live 105 years, be rich and holy.

If the mark of the pulse on the left side be small, and the pulse at the root of the fingers dance, the person will live five years.

The following is taken from the work called Nidanū.

OF THE ORIGIN OF DISEASES.

First, from fevers arise evacuations of blood from the eyes, nose, mouth, &c. From these two disorders arise the asthma. From the asthma arises the plēeha. When the latter has gained great strength

in the body, a disease arises called jüt'hürü.* From the last disease, two other diseases called shōt'hū and goolmū† spring. From goolmū arises a cough, and from the latter what is called kshüyūkashū, or a cough which dissolves the frame. In this way many diseases are the source or root of other diseases. Some diseases give rise to others without the removal of the original disease, and in other instances the original disease gives place to another.

OF THE SYMPTOMS OF DISEASES.

In the fever the body is dried up, the patient has no desire to open his eyes; he becomes sensible to cold; wishes to sit in the sun; is constantly gaping; the body feels (to the patient) heavy; the hairs on his body stand up; the heart is heavy. These are the symptoms of a fever in which wind in the body is predominant.

In the fever, when wind, bile and rheum equally prevail, the following are the symptoms: sometimes the shivering fit is greater and sometimes less; the throat and mouth are very much parched; sometimes light, and at other times very heavy sleep; the body becomes parched and destitute of its natural freshness; the head trembles; the patient has a constant disposition to gape. Some persons say,

* In this disease the belly swells, and becomes extremely hard, as though a thick hard body had grown in it.

† In the shōt'hū the extremities swell, as though filled with water; and in the goolmū the disease in the belly deprives the patient of sensibility.

that the above symptoms also prevail in the fever first mentioned, when wind predominates in the body.

In the fever when bile prevails in the body, the following are the symptoms: the pulse is exceedingly quick but thin; the patient is purged very much; his sleep is disturbed; he vomits; his lips, throat, nose, &c. are very much parched; he perspires; becomes insensible; his taste is bitter; he has fits of swooning; violent burning of the body; thirst; the eyes and feces are red.

In the fever produced by rheum these are the symptoms: the pulse is very slow; the patient has no inclination to motion; the eyes and feces are white; at times the body becomes stiff, and feels heavy; the hairs of the body stand up; the sleep is heavy; the patient vomits; he perspires; has a cough; and the mouth is impure.

When wind and bile predominate and produce fever, these are the symptoms: thirst; fits of swooning; the mind wanders; the body burns; dreams of various kinds; the head aches; the throat, lips, &c. are parched; vomiting; the hairs of the body stand up; bad taste in the mouth, &c.

When rheum is predominant in the body the fever has these symptoms: at times the body is much burnt, and at other times is cold; pains in the joints and head; the eyes red; the patient almost con-

stantly keeps his eyes closed ; noises in the head ; light sleep, frequently broken ; swooning ; wandering mind, or insensibility ; cough ; straightness of breath ; taste disordered ; the tongue black ; the patient spits up bile ; shaking of the head ; the mouth, nose, &c. black ; constant pain in the breast ; the feces very offensive ; the body very thin ; rattling in the throat ; red and black rings arise on the skin ; deafness ; indigestion, and the belly constantly heavy. If rheum be exceedingly prevalent in the body, and if the fire in the body* (one of the essential properties of all bodies) be extinguished, so that no food can be digested, the case is past remedy. In proportion to the prevalence of rheum, so, in proportion, is the patient's case more or less dangerous. If this fever, however, be very high on the seventh, tenth, or twelfth days from its commencement, the patient will recover. On a seventh, ninth, or eleventh lunar day, if the three causes of fever, viz. wind, bile, and rheum be very prevalent in the body, the patient's case is desperate.

While the paroxysms of the fever continue, if the patient have a pain in the root of one of the ears, he is sure to die.

If a person have had müntrūs read against him to destroy him ; or if any one have beaten him with a stick ; or if he be possessed of a devil ; or if a bramhūn have cursed him ; and no harm arise to his

* The digestive powers are here to be understood.

person for some time, yet, if hereafter he be all at once seized with rheum, he cannot recover.

While a person have the remains of a fever upon him, if he have connubial intercourse; or, in his dream, if his seed depart from him, his fever will abide with him, since wind and bile are very predominant in the system. In this fever the patient may eat forbidden things, and may bathe, &c. without immediately perceiving harm, but afterwards his legs will swell; his eyes will turn yellow; the fire in his body will be extinguished; he will have the *plēcha*, and other complaints in his belly; his body will become thin; the fever will always come on in the evening; the eyes will burn; he will have the head ache; pains in the joints; during the fever he will feel excessive cold, and will have a disposition to gape, &c. This fever sometimes returns daily, at other times every other day, or every two days, or every three or four days.

When a fever commences, if it be regular in time and degree for a few days, and then change its time, as, once in the morning and again in the night, the god *Shivū* himself has declared, that the recovery of this person is impossible; there are no medicines to meet such a fever.

When bile is very prevalent in the body, half the body becomes cold, and rheum is less prevalent.

When rheum is prevalent in the system, the body is hot, but the hands and feet are cold, yet the prevalence of bile is diminished.

When rheum and wind prevail in the skin, the whole body becomes cold.

During the fever, if the bile be prevalent, without either rheum or wind, the body is consumed with burning heat.

If in consequence of an overplus of blood in the system, a fever arise, the patient will spit blood; his body will be very hot; he will be very thirsty; be insensible; will swoon; and be constantly raving.

If the fever be in the flesh, the body will be full of pain; the patient will have thirst, increase of urine, &c.

If the fever be in what is called mādū (pariosteum), the patient will be purged, will have thirst, will swoon, have raving fits, be cold, &c.

If the fever be in the bones, the following symptoms will arise: purging, difficulty of breathing, swooning, hiccup, insensibility, shaking of the head, &c.

If the fever be in the marrow, these are the symptoms: hiccup, difficulty of breathing, chilliness, vomiting, and inward burnings.

OF DISEASES.

If a fever arise from an overplus of what is called amū* in the body, the proper medicines for promoting a discharge of this should be administered. If improper medicines be given, so as to confine this within the body, the patient's life will be placed in great danger.

If a person have a small degree of fever, he should have proper medicines, but avoid those medicines which are given only in strong fevers, as medicines compounded with poison.

There are ten symptoms accompanying fever : viz. difficulty of breathing, swooning, foul stomach, vomiting, thirst, looseness, pains in the limbs, hiccup, cough, and sleepiness.

When only one of these prevail, there is great hope from medicine ; but when a number of them exist at once, the difficulty of cure becomes very great.

When the following concomitants prevail in a great degree, a fever is very difficult of cure, viz. sneezing, burning heat, thirst, indisposition to motion, cough, difficulty of breathing, especially if the body be much reduced.

* The mucus which is perceived in the stools in a diarrhoea.

If a fever continue till a late hour in the night, there is no hope from medicine.

The fever which is attended with hiccup, cough, difficulty of breathing, and insensibility, will produce insanity.

In a fever when wind, bile, and rheum prevail, and produce pains in the heart, sides, and joints, when the body becomes entirely feeble, the belly swells, and evacuations almost cease, the patient must die.

When a patient is afflicted with fever, attended with constant evacuations, thirst, burning heat, insensibility, difficulty of breathing, hiccup, pains in the sides, swooning, &c. the physician may abandon his case as hopeless.

If a very aged person have a fever, accompanied with the following concomitants, viz. difficulty of breathing, pain in the breast, and thirst, if also he be very much reduced in body, he cannot recover.

If a person in a fever have violent purgings, and these afterwards be stopped; and if his food do not digest, a disease called grihin³³

will follow, and from this another disease will arise called ūrshū,* in which, at the time of evacuations, the patient will have excruciating pains, and part of the intestines will descend to the mouth of the anus. The disease called ūrshū may arise from eating too much salt, or sour things, or things difficult of digestion; and also from an inactive life, or from much sleep in the day, or from excessive sexual intercourse.

If a person be afflicted with ūrshū, his body will become thin, he will be constantly belching wind, his hands and feet will be full of pain, and out of this disease will arise the jaundice.

The following is taken from the work called Nidanū-Sūngrāhū.†

OF THE CURE OF DISEASES.

When a person is affected with a small degree of fever, he must take of shoont'hēē,¹ also of the wood of the tree called dāvū-daroo,² of dhūnya,³ of the branches of the vrihūtēē,⁴ and the küntūkarēē⁵ trees, pound them, and boil them in half a seer of water till the water is reduced to one fourth: he must then strain it through a cloth, and put in a very small quantity of honey. This is one dose.

* The piles.

† That is, the causes of diseases [nidanū], collected together [sūngrāhū].

¹ Dried ginger. ² The pine, or fir-tree. ³ Coriander seed. ⁴ Solanum fruticosum. ⁵ Solanum jacquini.

If a person have rather more fever, he must use the following remedy: take the branches of küntūkarēē,¹ gooloonchū,² shoonthēē,³ and of chirata,⁴ and the roots of koorū,⁵ and prepare them in the way mentioned above.

If a person be afflicted with a fever arising from wind, he must take the bark of the vilwū,⁶ shōna,⁷ gambharēē,⁸ paroolū,⁹ and gūnyarēē¹⁰ trees, and prepare them as above.

For a bilious fever the following remedy may be taken: the leaves of the pūtōlū,¹¹ barley, the bark of the kŭpitht'hū¹² tree, prepared as above. By taking this medicine, the bile, burning heat, and thirst will be removed.

To take away burning heat in the body, take the husks of dhūnya,¹³ and let these soak in water in the open air all night, and in the morning strain them through a cloth, put sugar to them, and give the water to the patient.

For a bilious fever: take the stalks of kshātrūpapūra,¹⁴ rŭktŭchŭn-

1 *Solanum jacquini*.

2 *Menispermum glabrum*.

3 Dried ginger.

4 *Gentiana Chayrayta*.

5 Unascertained. 6 *Egle marmelos*.

7 *Bignonia Indica*.

8 *Gmelina Arborea*.

9 *Bignonia suave olens*.

10 *Premna spinosa*.

11 *Trichosanthes diceca*.

12 *Feronia elephantium*.

13 Coriander seed.

14 *Oldenlandia triflora*.

dñũ,¹ vilwũ,² and shoontēē,³ and boil them in half a seer of water till it is reduced three fourths, and then add a little honey.

For the same complaint: the roots of moot'ha,⁴ the wood of rñk-tũ-chũndũnũ,⁵ the stalks of kshātrũpapũra,⁶ kũtkēē,⁷ and vilwũ,⁸ the leaves of the pũtũlũ,⁹ and the bark of the vilwũ, boiled in water, and prepared as above. By this remedy, sickness of stomach, thirst, and burning heat will be removed.

By anointing the head with the fruit of bhoomēe-koomoora,¹⁰ the husks of the fruit of darinũ,¹¹ the wood of lĩdhũ,¹² and the bark of kũpith'ũ,¹³ in the fever, thirst and burning heat will be removed.

Thirst and burning heat in fever are also removed by rubbing the juice of the leaves of the koolũ tree¹⁴ on the palms of the patient's hands and the soles of the feet.

To remove a fever arising from rheum, take of the leaves of nisin-da,¹⁵ bruise them, and then boil them in half a seer of water, till three parts of the water be boiled away; then add to the water the bruised fruits of pipũlēē,¹⁶ and give the patient to drink, and the rheum will be removed.

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|----------------------------------|------------------------------------|-------------------------------|----------------------------|
| 1 <i>A. tenanthera pavonina.</i> | 2 <i>Egle marmelos.</i> | 3 Dried ginger. | 4 <i>Cyperus rotundus.</i> |
| 5 <i>A. tenanthera pavonina.</i> | 6 <i>Oldenlandia triflora.</i> | 7 <i>Justicia ganderussa.</i> | 8 <i>Egle marmelos.</i> |
| 9 <i>Trichosanthes dicea.</i> | 10 <i>Convolvulus paniculatus.</i> | 11 Pomegranate. | 12 Unascertained. |
| 13 <i>Feronia elephantium.</i> | 14 <i>Zizyphus jujuba.</i> | 15 <i>Vitex trifolia.</i> | 16 <i>Piper longum.</i> |

A cough, straightness of breath, fever, thirst, and burning heat, are removed by the following remedy, viz. take of the fruits of the kūt,¹ koorū,² kankra,³ and shringēē trees; pound them; add a little honey, and give the whole to the patient to eat.

The hiccup just before death is relieved by giving to the patient the bruised fruits of the pipulēē,⁴ mixed with honey.

A fever arising from wind and bile is removed by a decoction made with the roots, leaves, or branches of shoonthēē,⁵ goolunchū,⁶ moot'ha,⁷ chirūta,⁸ küntūkarēē,⁹ vrihūtēē,¹⁰ shalūpanēē,¹¹ chakoolya,¹² gökshoorēē.¹³

A fever arising from the same cause is removed by a decoction made with shoonthēē,¹⁴ the fruit of dhūnyakū,¹⁵ the wood of nimbū,¹⁶ pūdmū¹⁷ and rūktūchūndūnū.¹⁸

A fever arising from bile and kūph is removed by drinking two tōlas of the juice of vasūkū¹⁹ leaves, mixed with honey.

A fever arising from the same cause is removed by a decoction

1 Mimosa Catechu.	2 Unascertained.	3 Cucumis utilatissimus.	4 Piper longum.
5 Dried ginger,	6 Menispermum glabrum.	7 Cyperus rotundus.	8 Gentiana chayrayta.
9 Solanum jacquini.	10 Solanum fruticosum.	11 Hedysarum gangeticum.	12 Hedysarum
lagopodioides.	13 Tribulus lanuginosus.	14 Ginger (dry).	15 Coriander seed.
16 Melia	17 Nymphaea nelumbo.	18 Adenanthera pavonina.	19 Justicia Adhatoda.
asad-darachta.			

made with the wood of küntükarēē,¹ goolunchū,² vamūnhatēē,³ doo-
ralūbha,⁴ chirūta,⁵ rūktūchündünū,⁶ kūtookēē,⁷ the roots of shoonthēē,⁸
the seeds of Indrūyūvū,⁹ the roots of moot'ha,¹⁰ and the leaves of
pūtölū.¹¹ This decoction removes thirst, burning heat, want of ape-
tite, vomiting, cough, pains in the sides, &c.

The same fever is removed by a preparation made with goolunchū,¹²
Indrūyūvū,¹³ nimbū,¹⁴ pūtölū,¹⁵ kūtookēē,¹⁶ shoontēē,¹⁷ moot'ha,¹⁸
rūktūchündünū.¹⁹ The juice must be mixed with honey. This
remedy removes fever, rheum, burning heat, vomiting, foulness of
stomach, thirst, pains in the body, &c.

For a fever of long standing, a decoction made with the bruised
bark of sōna,²⁰ paroolū,²¹ gambharēē,²² gūniarēē,²³ and vilwa,²⁴ and the
bruised wood of chakoolya,²⁵ gōkshoorēē,²⁶ vrihūtēē,²⁷ küntükarēē,²⁸
and shalpanēē.²⁹

A slight fever, arising from rheum, is removed by a decoction made

1 *Solanum jacquini*. 2 *Menispermum glabrum*. 3 *Ovieda verticillata*. 4 *Hedysarum alhagi*. 5 *Gentiana chayrayta*. 6 *Adenanthera pavonina*. 7 Not ascertained. 8 Dried ginger. 9 *Echites antidysenterica*. 10 *Cyperus rotundus*. 11 *Trichosanthes diæca*. 12 *Menispermum glabrum*. 13 *Echites Antidysenterica*. 14 *Melia Azadirachta*. 15 *Trichosanthes diæca*. 16 Not ascertained. 17 Dried ginger. 18 *Cyperus rotundus*. 19 *Adenanthera pavonina*. 20 *Bignonia Indica*. 21 *Bignonia suave olens*. 22 *Gmelina Arborea*. 23 *Premna spinosa*. 24 *Egle marmelos*. 25 *Hedysarum lagopodioides*. 26 *Tribulus lamuginosus*. 27 *Solanum fruticosum*. 28 *Solanum jacquini*. 29 *Hedysarum gangeticum*.

with the last-mentioned ten things; and the four following, viz. chirūta,¹ goolūnchū,² shoont'hēē,³ and moot'ha.⁴

A fever arising entirely from rheum, is removed by a decoction made with the preceding fourteen things goolūnchū excepted, and with the five following, viz. gūjūpippulēē,⁵ Indrūyūvū,⁶ dāvūdaroo,⁷ dhūnyakū,⁸ and dooralūbha.⁹ This is a great remedy.

If a person's extremities swell, he must make an ointment with the following things, viz. the bark of koolūt'ht'hū,¹⁰ the fruit of kūt,¹¹ shoont'hēē,¹² and the bark of kūrūvēē,¹³ and rub the parts affected.

For the same complaint another ointment is made with the following things, viz. the roots of tava,¹⁴ gūnyarēē,¹⁵ shoont'hēē,¹⁶ and wood of dāvdaroo,¹⁷ applied to the swollen parts.

For a fever of long standing, milk is most excellent, nourishing the body, and removing the disorder, but in a fever newly begun milk is as poison.

For a similar fever a decoction is made of the wood of kūtū-

1 *Gentiana Chayrayta.*

2 *Menispermum glabrum.*

3 Dried ginger.

4 *Cypetus rotundus.*

5 This, according to some, is a species of pepper, but others call *Tetranthera apetala* by this name. 6 *Echites antidysenterica.*

7 The fir-tree.

8 Coriander seed.

9 *Hedysarum albugi.*

10 *Dolichos biflorus.*

11 Unascertained.

12 Dried ginger.

13 *Nerium odorum.*

14 A sort of lemon.

15 *Premna spinosa.*

16 Dried ginger.

17 The fir-tree.

karēē¹ and goolunchū,² and the roots of shoont'hēē,³ mixed with bruised pippulēē⁴ and honey.

For the same kind of fever, the patient must make up a dose of pippulēē and old molasses.

For the same kind of fever, the patient must take a similar dose made with the flowers of dhatrēē,⁵ the fruit of hūritūkēē,⁶ and pippulēē,⁷ the roots of shoont'hēē,⁸ the wood of gōrūkshū,⁹ mixed with sugar.

For removing a night fever a decoction made of ten sorts of roots, flowers, bark, or wood, and two or three other things,^{*} is next given.

The following account of the method of preparing ANOINTING OILS, and different poisons, is taken from the work called *Sarū-koumoodēē*.

These oils are to be prepared in four particular quantities, as 16 seers, 12 seers, 8 seers, and 4 seers of oil. These oils are all made of tilū,¹⁰ they are to be boiled till no froth arise at the top, even after

1 Solanum jacquini. 2 Menispermum glabrum. 3 Dried ginger. 4 Piper longum. 5 Grisea tomentosa. 6 Terminalia citrina. 7 Piper longum. 8 Dried ginger. 9 Unascertained. 10 Sesamum orientale.

* N. B. Two tōlūks of each kind of bark, or root, are to be given in all the above receipts.

a green leaf has been thrown into the pan. The following things, having been washed and pounded, are to be put into the boiling oil by degrees, and boiled several hours, and then taken out of the pan, viz. lōdhū,¹ the roots of nalookū,² the wood of bala,³ and mūnjist'ha,⁴ the fruit of amūlūkēē,⁵ hūritūkēē,⁶ and vūhūra,⁷ the roots of kātūkēē,⁸ the raw roots of hūridra,⁹ and the roots of moot'ha,¹⁰ To these are to be added a large quantity of whey, and gum water; also rūktūchündünū,¹¹ bala,¹² nūkhēē,¹³ koorū,¹⁴ mūnjist'ha,¹⁵ yoishtee-mūdhoo,¹⁶ shoilūjū,¹⁷ pūdmūkast'hū,¹⁸ sūrūlū,¹⁹ dāvūdaroo,²⁰ āla,²¹ khatasee,²² nagāslrvūrū,²³ tāzu-pūtrū,²⁴ shīla-rūsū,²⁵ mooramangsēē,²⁶ kakūlēē,²⁷ priyūngoo,²⁸ moot'ha,²⁹ hūridra,³⁰ daroo-hūridra,³¹ ūnūntū-mōōlū,³² shyama-lūta,³³ lūta-kūstōōrēē,³⁴ lūvūngū,³⁵ ūgoorū,³⁶ koonkoomū,³⁷ goorūtwūkū,³⁸ rānookū,³⁹ and sūloopha.⁴⁰ These things are to be pounded, and then thrown into the pan, and boiled till perfectly mixed with the oil. To give this ointment a fragrant smell, as well as contribute to its virtues, the following things are to be pounded, and added, viz. āla,⁴¹ chündünū,⁴² koonkoomū,⁴³ kakoolee,⁴⁴ jūtamangsēē,⁴⁵ shūthēē,⁴⁶ tāzū-

- | | | | | |
|---------------------------------------|-----------------------|--------------------------|---------------------------|-------------------------|
| 1 Unascertained. | 2 Unascertained. | 3 Unascertained. | 4 Rubia munjeet. | 5 Phyl- |
| lanthus emblica. | 6 Terminalia citrina. | 7 Terminalia bellerica. | 8 Pandanus odoratissimus. | 9 Cur- |
| cuma longa. | 10 Cyperus rotundus. | 11 Adenanthera pavonina. | 12 Unascertained. | 13 Unascertained, |
| but appears to be a dried shell fish. | 14 Unascertained. | 15 Rubia munjeet. | 16 Liquorice. | 17 Naphtha. |
| 18 Unascertained. | 19 Unascertained. | 20 The fir tree. | 21 Amomum cardamomum. | 22 Un- |
| ascertained. | 23 Mesua ferrea. | 24 Laurus cassia. | 25 Naphtha. | 26 Spikenard. |
| 27 Un- | 28 Unascertained. | 29 Cyperus rotundus. | 30 Curcuma longa. | 31 Yellow sanders. |
| ascertained. | 32 Periploca indica. | 33 Unascertained. | 34 Unascertained. | 35 Cloves. |
| 36 Amyris agallochum. | 37 Saffron? | 38 Unascertained. | 39 Unascertained. | 40 Anethum sowa. |
| 41 Amomum cardamomum. | 42 Santalum album. | 43 Saffron? | 44 Unascertained. | 45 Valeriana jatamansa. |
| 46 Unascertained. | | | | |

pūtrū,¹ sūrñlū,² shilarūsū,³ kūrpoōrū,⁴ mrigūnabhē,⁵ lūvūngū,⁶ nūkhē,⁷ māt'hē,⁸ ūgoorū,⁹ ākangū.¹⁰ When these things are sufficiently boiled, sixteen seers remaining, the oil is fit for use. The body is to be anointed with it, at times, and the disorder which arose from the prevalence of wind and bile in the system will be removed. The same quantities of ingredients which are put to sixteen seers of oil, and by which one kind of oil is prepared, are also mixed with 12 seers, 8 seers, and 4 seers. These oils are called chūndū-nadec.

The following is the method of making a medicinal oil called Vishuoo-toilū: First the oil (16, 12, 8, or 4 seers) must be boiled as before; then the ten ingredients before-mentioned, being washed and pounded, must be put in, boiled for six hours, and then strained; after which a quantity of goat's milk, and the juice of a tree called shūtū-mōōlē¹¹ must be put into the pan, and the whole boiled again for several days, till it has the appearance of oil. Next, the following ingredients, having been washed and pounded, must be put in: moot'ha,¹² ūshwū-gūndha,¹³ jāērūkū,¹⁴ rishivūkū,¹⁵ shūt'hē,¹⁶ kakūlē,¹⁷ kshē-rūkakūlē,¹⁸ jāēvūntē,¹⁹ yoishtee-mūdhoo,²⁰ mūhūrce,²¹ dāvūdaroo,²²

1 <i>Laurus cassia.</i>	2 Unascertained.	3 Naphtha.	4 Camphor.	5 Musk.	6 Cloves.
7 Unascertained, but appears to be a dried shell fish.			8 A sort of pulse.		9 <i>Amyris agallochum.</i>
10 Unascertained.	11 <i>Asparagus racemosus.</i>		12 <i>Cyperus rotundus.</i>		13 Unascertained.
14 Anise seed.	15 Unascertained.		16 Unascertained.		17 Unascertained.
18 Unascertained.	19 <i>Celtis orientalis.</i>	20 Liquorice.	21 An aromatic seed.		22 Fir.

pūdmū-kasht'hū,¹ shoilūjū,² sindhūvū,³ jūtamangsēē,⁴ āla,⁵ goorū-twūkū,⁶ koorū,⁷ rūktūchündünū,⁸ mūnjist'ha,⁹ mrigūnabhee,¹⁰ chūndünū,¹¹ koomkoomū,¹² shalūpūrnēē,¹³ koondooroo,¹⁴ gātala,¹⁵ and nūkhēē.¹⁶ After these things have been well boiled in the oil, the before-mentioned ingredients, to make the oil sweet-scented, must be put in and boiled. The whole boiling of all these things is said to take fifteen or twenty days. This anointing oil is good for diseases caused by the prevalence of wind in the system. A little of this oil is sometimes taken inwardly.

Another oil is called gooroochyadee. It is made like the oils already mentioned, but instead of goat's milk, cow's milk is to be used, and instead of the things which succeed the putting in of goat's milk in the former article, the following things, viz. ūshwūgündū,¹⁷ bhōō-mikooshmandū,¹⁸ kakoolēē,¹⁹ kshēērūkakoolēē,²⁰ rūktūchündünū,²¹ shūtū-mōōlēē,²² gōrūkshū,²³ chakoola,²⁴ gōkshoorūkū,²⁵ kūntūkarēē,²⁶ vrilūtēē,²⁷ virūngū,²⁸ amūlūlēē,²⁹ hūritūlēē,³⁰ vūhūra,³¹ rūсна,³² ūnūntūmōōlū,³³ jēēvūntēē,³⁴ pipūlēē-mōōlū,³⁵ shoont'hēē,³⁶ pipūlēē,³⁷ mū-

- | | | | | |
|-------------------|------------------------------|--------------------------|-----------------------------|------------------------|
| 1 Unascertained. | 2 Apparently a sort of moss. | 3 Rock salt. | 4 Valeriana jatamansa. | 5 Cur- |
| danum. | 6 A sort of bark. | 7 Unascertained. | 8 Adenanthera pavonina. | 9 Rubia Munjeet. |
| 10 Musk. | 11 Santalum album. | 12 Saffron? | 13 Hedysarum gangeticum. | 14 Resin of Boswellia? |
| 15 Unascertained. | 16 Unascertained. | 17 Unascertained. | 18 Convolvulus paniculatus. | 19 Unas- |
| certained. | 20 Unascertained. | 21 Adenanthera pavonina. | 22 Asparagus racemosus. | 23 Unas- |
| certained. | 24 Hedysarum lagopodisidea. | 25 Tribulus lanuginosus. | 26 Solanum jacquini. | 27 Solanum |
| fruticosum. | 28 Unascertained. | 29 Phyllanthus emblica. | 30 Terminalia citrina. | 31 Terminalia |
| celerica. | 32 Unascertained. | 33 Periploca indica. | 34 Celtis orientalis. | 35 The roots of |
| piper longum. | 36 Dried ginger. | 37 Piper longum. | | |

richū,¹ sōmūrajū,² bhōkūpūrñē,³ rakhalū-shūsamōōlū,⁴ gātala,⁵ mñn-jist'ha,⁶ chündünū,⁷ hūridra,⁸ sūloophā,⁹ and sūptūchūda.¹⁰ This oil is used for removing diseases originating in bile.

▲ The following is the method of preparing a medicine called nri-pūvüllūbhū: Take of jayūphūlū,¹¹ lūvūngū,¹² moot'ha,¹³ goorūtwūk,¹⁴ āla,¹⁵ sōaga,¹⁶ hingoo,¹⁷ jirūkü,¹⁸ jūvančē,¹⁹ shoonthēē,²⁰ sündükū,²¹ tāzūpūtrū,²² para,²³ gūndükū,²⁴ mūrichū,²⁵ louhū,²⁶ ūbhrū,²⁷ swūrnū,²⁸ and goat's milk; pound the whole, and form it into pills. This medicine is used to remove the cause of loss of appetite.

A medicine called chūttūrmookhū is thus prepared: take of gold dust, iron dust, ūbhrū,²⁹ para,³⁰ and gūndhukū;³¹ pound them, and take it in pills. This medicine is given for removing diseases arising from the prevalence of wind in the body.

For removing a fever, called vishūmū-jūrū, the following medicine is given: swūrnū,³² swūrnū-makshēē,³³ para,³⁴ gūndhükū,³⁵ tūmrū,³⁶ roopa,³⁷ hingoolū,³⁸ rūsanjūnū,³⁹ goirika,⁴⁰ louhū,⁴¹ and ūbhrū,⁴² pound-
ed and made into pills.

- | | | | | |
|------------------|----------------------------|----------------------|-----------------------------|-----------------------|
| 1 Black pepper. | 2 Serratula anthelmintica. | 3 Bignonia Indica. | 4 Unascertained. | 5 Unascertained. |
| 6 Rubia munjeet. | 7 Santalum album. | 8 Turmeric. | 9 Anethum sowa. | 10 Echites scholaris. |
| 11 Nutmeg. | 12 Cloves. | 13 Cyperus rotundus. | 14 Unascertained. | 15 Cardamum. |
| 16 Borns. | 17 Asafoetida. | 18 Anise seed. | 19 Ligusticum ajowan. | 20 Dried ginger. |
| 21 Rock salt. | 22 Laurus cassia. | 23 Quicksilver. | 24 Sulphur. | 25 Black pepper. |
| 26 Iron. | 27 Talk mineral. | 28 Gold. | 29 Talk mineral. | 30 Quicksilver. |
| 31 Brimstone. | 32 Gold. | 33 Unascertained. | 34 Quicksilver. | 35 Brimstone. |
| 36 Copper. | 37 Silver. | 38 Unascertained. | 39 A collyrium of lead oar. | 40 Red chalk. |
| 41 Iron. | 42 Talk mineral. | | | |

The following medicine is given in dangerous fevers: Take of shoont'hēē,¹ pipūlēē,² mūrichū,³ hingoolū,⁴ ūbhrū,⁵ dhōōstoorū seed,⁶ and koorū,⁷ and add two kinds of poison, the weight of all these together. The whole is to be pounded, and made up into pills with the juice of panū.⁸

A medicine prepared with the poison of the krishnū-sūrpū⁹ is thus described: First, a person must seize one of these snakes, and extract the poison to the amount of $\frac{1}{2}$ a tōla; mix it in 20 sēers of milk; put a quantity of curds into it; boil it; and let it remain thus for two days, after which he must churn it into butter. Next boil the butter, mixing nutmegs, mace, cloves, and the roots of several trees. After being well boiled together, he must pound the whole very small, mix it with water, and make it up into pills as small as mustard seeds. When a person is apparently in the arms of death, this medicine is administered, mixed in cocoa-nut water. First, the patient must take a single pill, and if there be no apparent relief, the doctor, extorting some more roopees from the weeping relations, will give another.

Another medicine of the same kind is made with the same poison. The snake is to be seized, and a string tied round its neck till the mouth opens, when a person must put some nutmeg, cloves, mace,

¹ Dried ginger.

² Long pepper.

³ Black pepper.

⁴ Unascertained.

⁵ Talk mineral.

⁶ Datura metel.

⁷ Unascertained.

⁸ Piper betel.

⁹ The cobra-capella.

and other spices into the mouth of the snake. The mouth is then tied up, put into an earthen pan, and covered up closely. The pan is next put upon the fire, and kept there till the poison is completely transfused into the spices, when the latter are taken out of the mouth and dried; and, after trial by giving a portion to some bird or animal, they are pounded, and given to a patient as snuff, or in small pills.

Another way of preparing poison as medicine, is by extracting it from the mouth of the snake, and mixing it with milk. The milk is next boiled, and made into butter, with which the juice of certain roots is mixed.

These poisons are administered when all other remedies fail, and when there is but little hope of recovery. Extraordinary cures are said to have been performed with these medicines, even after persons have been partly immersed in the Ganges under the idea that all hope of life was gone. The poison is said to throw the patient into a state of insensibility, and immersion in the water, it is supposed, assists in causing the poison to operate. Yet is highly probable, that these revivals from a state of apparent death are mostly if not entirely accidental.

SECTION VIII.

Of the Kavyā shastrūs.*

THESE are the poetical works of the Hindoos, which are very numerous. They embrace all the leading subjects of the Hindoo history and religion, and abound with all those bold figures, and licentious allusions, which characterize all the productions of the Easterns.

The Hindoo poets have adopted a very great variety in the measures of their verse.†

Some of these poets have written verses like acrostics, in which the letters are read from the beginning, the middle, and the corners of the lines. Other poets have written questions and answers, in which several distinct questions, occupying several lines, are answered in one line, by an ingenious combination of sounds. Others have contrived that a line containing a question should also contain

* From Kāvya, a poet.

† For a very learned essay on the Sāṅskṛit and Prakṛit poetry, by H. T. Colebrooke, Esq. see the tenth volume of the Asiatic Researches.

its own answer. These poets were very fond of enigmas, and that play with sounds, letters, and words, which used to please at a former period in Europe.

The kavyūs are divided into different classes, viz.

~~Mūha~~ kavyū. These are in general divided into twenty-two chapters, and should not be more than this number. Each chapter contains one kind of verse ; but the closing lines of the work contain an increasing number of syllables.

Natūkū. There are two divisions in this class, viz. Natūkū and Natika, viz. the great and the small. They contain both prose and verse, as well as parts in the Pingülū language. These works, are divided into ten parts, called ūnkūs. They are mostly dramas, exhibiting warlike or amorous scenes, and are intermixed with songs, pantomimes, &c.

Chūmpōō. These works are mostly prose, though they contain all the qualities of poetry except verse.

Prūhūsūnū. These poems are confined to ludicrous subjects, as jests, repartees, conundrums, &c.

Tōtūkū. These kavyūs contain an equal share of poetry and prose. Some of the prose is in the Prakritū language.

The following are the names of the most eminent of the Hindoo poets :

Valmēēkee, author of the Ramayññ.

Vyasū-dāvū, author of the Mūhabharūtū, the eighteen pooranūs, the Shrēē-Bhagūvūtū, &c.

Hūnoomanū, author of a poem respecting Ramū called Mūha-natūkū.

Pingūlū. This person wrote a poem known by his own name, which contains rules and examples for verse.

Shūnkūracharyū, author of the poems called Mōhūmoodgūrū, and Anūdū-lūhūrēē. The former is a work on the evils of worldly attachment, and the latter respecting Doorga, and the other female deities.

Vanūbhūttū, author of an heroic poem called Kadūmvūrēē.

Jūyū-dāvū, author of a poem called Gēetū-Govindū. This work describes the revels of Krishnū: it contains also rules for sounds, &c.

Bhūttū-narayūnū, author of a work called Vānē-sūngharū which treats of the dispute betwixt the families of Yoodhist'hirū and Door-yōdhūnū.

Mūyoorū-bhūttū, author of a work called Sōoryū-shūtūkū. This poet had the leprosy, but was cured by writing this work, which contains a hundred verses in praise of the sun.

Kalidasū. This and other celebrated Hindoo poets were patronized at the court of Vikrūmadityū. Kalidasū wrote a number of works, of which the most celebrated are Rūghoo-vūngshū, Koomarū, Malūvikagnee-mitrū, Vikrūmōrvūshēē, Ūbhignanū-shūkoontūlū, Māghū-dōōtū, Ritoo-sūngharū, Pūnchū-rūtnū, Shringarū-tilūkū, Shrootū-vōdhū, and Nūlōdūyū. The first work contains the history of the kings of the race of the sun; the second gives accounts of Shivū's marriage, of the birth of Kartikū, and of the destruction of a giant named Tarūkū; the third is a story respecting the amours of the courtesan Malūvika with a king's son named Ūgni-mitrū; the fourth is a similar story betwixt two such persons of the names of Vikrūmū and Oorvūshēē; the fifth is a similar

story about a courtesan driven from heaven and a king Dūshmūntū; the sixth contains a list of love messages sent by a cloud from a person to his wife;* the seventh is a poem on the six seasons; the eighth treats of the nine duties of men; the ninth is a poem on the nine properties of verse; the tenth treats on the formation of verse; and the last is a love story respecting Nūlū, a king, and his wife.

Bhūvūbhōōtee, author of the poems Malūtī-madhūvū, Oṣṭtūrū-chūritū, and Vēṣū-chūritū. The first is a love story respecting a goddess and a king's son; the second is an account of the war of Lūvū and Kooshū, the sons of Ramū, with Ramū, Lākshmīnū and Hūnoomanū; and the last contains stories of Ramū, &c.

Būllūnū, author of a work, called Shantee-shūtūkū, in praise of religious mendicity.

Dūndēē, author of a poem called Dūshū-koomarū.† This work contains a conversation betwixt a lover and his mistress.

Mooraree-mishrū, author of a poem, called Ūnūrgyū-raghūvū, about Ramū,

*The former had been forbidden access to his wife for twelve months by the curse of the god of riches Koorū.

† An abridgment of this work has been printed at the Serampore press.

Soobündhoo, author of Vasüvü-dütta, a poem respecting the amours of a king's daughter named Vasüvü-dütta and Kündürpü-kātoo, a king's son.

Maghü, a king, author of a poem on the destruction of Shioopalü by Krishnū.

Bharüvee, author of a poem, respecting Ūrjoonū, the brother of Yoodhisthirū, and the god Shivū, in the form of a swine.

Shrēe-Hürshū, author of a love story respecting king Nülū and his wife.

Bārtree-IIüree, author of the poems called Bhüttee,* Nēetishütükü,† Voiragyü-shütükü,‡ Shringarū-shütükü.† The first is a kind of grammar in verse; the second treats of the duties of kings and others, in a hundred verses; the third contains a hundred verses on religious mendicity; the next contains a hundred filthy verses‡.

Ūmüroo. This person wrote a poem called Ūmüroo-shütükü, on the properties of women.§

* This poem relates to the family of Dūshū-rūi'hū, and is often used as an exercise book.

† These three have been printed in one book at the Serampore press.

‡ Such were the themes of the Hindoo poets. One of these poets says, "The ignorant spend their time in sleep or quarrels; the learned, in perusing the works of the poets."

§ This work has been published at Calcutta with a commentary.

Pūkshūdhūrū-mishrū, author of a poem about Ramū, called **P-ū-sūnnū-raghūvū**.

Bhanoo-dūttū-mishrū, author of **Rūsū-mūnjārē**, a work on women.

Gūnga-dasū, author of a work on the different measures of poetic verse, called **Chūndōmūnjurē**.

Krishnū-mishrū, author of a poem called **Prūbōdhū-chūndrōdūyū**, a personification of the virtues and vices.

Chirūnjēvū. This person lived about one hundred and fifty years ago. He wrote a poem called **Vidwūnmōdū-tārūginē**, which treats of the different Hindoo sects, and another work called **Vrittū-rūtna-vūlē**, on the measures of verse.

Krishnū-sarvū-bhoumū, author of a poem called **Pūdankū-dōō-tū**. This work contains a love message from the milk-maids to Krishnū. The messenger is the mark of Krishnū's foot, left on the sand, and recognized by these females when they went to bathe.

Ghütükürpürü, author of a work called Māgh-vürnünü; a description of the rainy season.

Dhavükü, author of a poem called Rūtnü-mala, or a description of certain females, known by this name, who dance before the gods in Indrū's heaven.

Soondürü, author of Chourü-pūnchashika, a work respecting Doorga, &c.

Vilwü-müngülü, author of a poem known by this name, in praise of Krishnū.

Dhünnüntüree, Kshüpünükü, Ūmürü-singhü, Shūnkoo, Vātalū-bhüttü, Ghütükürpürü, Kalē-dasü, Vūrahū-mihirü, and Vūrūroochee, have written a work called Nüvü-rūtnü. This book treats of friendship, hospitality, the duties of men, religion, covetousness, ignorance, women, learning, and destruction.

Jügüdēshü, author of Hashyarnüvü, a ludicrous poem.

Gōpēnat'hü, author of a licentious poem called Koutookü-sürvüswü.

Vanāshwārū-vidyalūnkarū,* author of a poem called Chitrūchūmpōō, in praise of a raja of Burdwan named Chitrū-sānū.

Voidyū-nat'hū-vachūspūtee, author of a poem called Toolsee-dōō-tū. This work contains a number of love messages from the milkmaids to Krishnū, and was written about thirty years ago.

Besides these works in Sūngskritū, a great number of kav'yūs are to be found in the Bengalee language, partly written in this language, and partly translations from the Sūngskritū. Some of these are read by the bramhūns, but the greater number are to be found in the houses of shōōdrūs. As many of these poems are very licentious, they produce a very pernicious effect on the morals of the people.

* Many of the Hindoe learned men, in addition to their proper names, have titles of honour, as vidya-lūnkarū, viz. he who is adorned with learning; tūrkālūnkarū, he who is adorned with the learning of the naiya shastrūs; tūrkūvagēśhū, he who is learned like Vagēśhū (Jupiter) in the naiya shastrūs; vidya-pūnchanānū, he who is as learned as the god Shivrū; vidya-sāgūrū, he who is a sea of learning. These names of honour are generally conferred by teachers on such of their pupils as make an eminent proficiency in learning.

SECTION IX.

Of the Ūlūṅkarū shastrūs.*

THESE are books on rhetoric, describing the different properties and ornaments of verse, and pointing out the faults of bad verse.

As the Hindoos are very fond of imagery in their poetry, they have thought it necessary to write works on purpose to regulate the use of flowers or figures in verse, pointing out by examples those which are approved or rejected. These works are called by the name ūlūṅkarū.

The same works also sometimes describe the nine different properties of verse, viz. those which excite love, heroism, sorrow, fear, hatred, anger, laughter, wonder, or devotion.

The ūlūṅkarū shastrūs praise that poetry which is perspicuous in its meaning; which is harmonious; that which abounds in excellent comparisons, or in personifications; which is ironical; which contains double meanings; that in which rhyme and alliteration are

* From ūlūṅ, an ornament, and kri, to do.

combined in the termination of the verses, or in which the three or four last syllables of the hemistich within the stanza are the same in sound though different in sense; that in which the figures in every new line are explained in a following line; those comparisons which are illustrated by themselves alone, or by comparing a less with a greater.

Bad poetry is described as being destitute of every property to excite the passions; as containing unnecessary and unmeaning descriptions, &c.

I here add the names of those ũlũkarũ shastrũs which are most celebrated in Bengal:

Kavyũ-prũkashũ, written by Mũrmũt'hũ-bhũttũ, a Kashmẽerũ bramhũn.

Sahityũ-dũrpũnũ, written by Vishwũ-nat'hũ, a voidyũ.

Ũlũkarũ-koustoobhũ, written by Jẽovũ-Gõswamẽẽ.

Koovũlũyanũndũ, written by Atrãyũ-dẽẽkshitũ.

Beside these, there are a number of small works, consisting only of a few pages each.

SECTION X.

Of the Dhūnoorvādū shastrūs.

THE Hindoo works on the art of war are called Dhūnoorvādū, from dhūnookū, a bow, and vādū, science. None of these works are at present to be found among the learned men in Bengal, but particular parts of their contents are scattered up and down in the different pooranūs, from which I have collected the following particulars:

Of the bow. There are different kinds of bows: From one bamboo Brūmha made three bows. From the end nearest the roots he formed that called Pinakū, which he gave to Shivū. From the second part of the bamboo he made that called Kōdūndū, which was given to Vishnoo. The next called Gandēevū, was also possessed by Vishnoo, who gave it to Pūrūshooramū. This hero, with this bow, destroyed the kshūtriyūs in twenty-one different engagements. It next came into the possession of Ramū, who placed it with Indrū, and the latter gave it to Ūrjoonū, who destroyed with it all

the Kooroos, viz. the family of Dooryōdhūnū, and subdued the ten quarters of the world. The bows called Sharōngū are made with deer's horns. Bows containing seven joints of the bamboo are called Suptūtarū. Those made with ivory are called Gūjūdūntū.

The bow must be three and a half or four cubits in length. The excellence of the bow consists in its strength; in its having many knots; in its being impenetrable to the point of an arrow, or the edge of a sword; in its preserving its strength after being used for a long time together. The two extremities should be of the same thickness. Some bows are painted at the back, others have small bells fastened to them; others a chamūrū;* others are set with jewels, and others have small flags. The bow-strings are made of skins, bark, silk, gold thread, &c.

The bow is kept in cane and other boxes, or in cloth. Shivū used to place his in the skin of a snake.

When a youth begins to learn the use of the bow, a lucky day must be appointed. This youth must perform the menial service of his teacher; must learn on a purified spot; and at last give proofs of his proficiency. Having learned the art, the disciple must give his teacher whatever he desires.

* The tail of the cow of Tartary.

The archer must be instructed in the method of untying the bow; of anointing it, &c. Two or three strings must be attached to one bow, lest one should break. The archer must frequently exercise himself by tossing up his bow in the air, and catching it again, and by pulling the string of the bow first with one hand and then with the other. He must be skilful in wielding the bow on all sides, to keep off the arrows of the enemy. He must be well versed in producing the twang of the bow.* The string of the bow must be drawn till it reaches the ear, when the bow is held at arm's length. The archer must be expert in taking his aim. A good archer makes the ends of his bow almost meet, before he lets fly his arrow.

The quiver for arrows must be made of skin, and be as deep as three fourths of the arrow. The gods give to eminent saints quivers which contain an inexhaustible store of arrows. The archer must hang his quiver on his back with a leathern girdle.

The archer must wear two thimbles on the first and second fingers of the right hand, made of leather, or iron, or any other metal, to prevent injury from the bow-string. A leathern sleeve must be worn on the left arm, to prevent the bow from rubbing off the skin. The name of this sleeve is gōdha.

* By the twang of many bows together, the shastrīs say, enemies have sometimes fallen senseless to the ground.

The archer must wear a golden or some other cap, a girdle for the loins, a pair of short breeches, a piece of leather round the loins, from which must be suspended a number of small bells; a coat of mail woven with wire, or made with leather. Some of these coats of mail are said to be impenetrable, and incapable of being broken. Beside this, the archer must have ornamental dresses.

He who engages in single combat is called Ūrahū-rūtee. He who engages singly with hundreds of chariots is called a Rūtee. He who singly engages with thousands is called Ūtee-rūtee. He who engages singly with ten thousands is called Mūha-rūtee. He who is able to conquer in his chariot, footmen, wrestlers, spearmen, bludgeonmen, &c. is called Rūt'hū-yōōtūpū-yōōtūpū.

Some warriors are famous for throwing arrows very rapidly; others for throwing them very far; others with a force to pierce through a mountain; others are famous for a strong and never-tiring grasp; others for using the bow either with the right or left hand; others for never turning back in an engagement; others for their contempt of death; others for despising the most formidable enemies; others for being invincible in combat; others for despising fatigue; others for a courage like the sun increasing to meridian splendour.

Incantations are read, by which arrows become possessed of divine power. These incantations are of four kinds, as, *bhūla*, *ūtibhūla*, *virūja*, *shambhūvēd*. The two first are ascribed to Vishnoo; the third to *Brūhma*, and the last to *Shivū*.

There are also arrows which are said to prevent the effects of other arrows. When the *agnāyū* arrow is discharged, the whole air becomes full of fire. To prevent the destructive effects of this fire, the other combatant lets fly the arrow called *varoonū*, when the air becomes filled with water. When one combatant lets fly the arrow called *parjyūnyū*, the air is filled with clouds, rain and hail: to resist this, the other combatant lets fly the *vayūvyū* arrow, by which the wind rises into a tempest, and blows away the clouds, rain, &c. One combatant lets fly the *nagūpashū*, which fills the air with serpents. The other combatant lets fly the *gārūrū** arrow, by which all the snakes are devoured. One combatant lets fly the *gandhūrvū* arrow, which causes mountains, fire, trees, wild beasts, &c. to fall. To destroy the effects of this, the other combatant lets fly the *oishikū* arrow.

Arrows have the feathers of the crane, the vulture, the *koorūrū*,† the crow, or some other bird at one end. They may be made of

* ~~Gārūrū~~ A deified bird which eats serpents.

† An osprey.

reeds, iron, &c. painted with different ornaments. The points of arrows are made of iron, steel, diamond, &c. Some are like a half moon, others have a single point, and others assume various shapes. An arrow should be about two cubits long. Beside the common bow for arrows, there is a cross-bow to discharge bullets. In the Ramayünü the bullets said to be discharged by Bhūrütü were eighty mūns in weight each, or 6400 pounds.

Bludgeons must be about the length of both arms added to the width of the body. He who is able to wield the bludgeon so as to keep off blows, or any thing thrown at him, is deemed perfect in this science. He also is commended who holds his bludgeon with a never-failing grasp; who repeats his blows rapidly and with a powerful force. It is unlawful to strike a blow with the bludgeon lower than the navel.

Wrestling. He is acknowledged to be an excellent wrestler who can evade his antagonist by pacing round him in circles. A wrestler ought to be skilful in walking on his hands, and in pitching over his head. He ought never to permit his antagonist to throw him on his back, nor to lay hold of his foot. The wrestlers are allowed to kick one another, to strike with the fist, or open hand, or head. When his antagonist is about to seize him by the neck, the wrestler must raise his shoulders, and let his neck sink betwixt

them. A third person must not interfere with the combatants. Formerly, it is said, a wrestler, or boxer, sometimes beat all the extremities of his antagonist into his body; or broke his back; or tore him in two.

In the march of an army, first go the flags, then the footmen, then those armed with shield and spear, then the bow-men, then men armed with shālūs (a kind of spear;)* then men armed with shōōlūs, (another kind of spear;) then others armed with mooshülūs (a club;) then bludgeon-men; then horsemen; then warriors on elephants; then charioteers; then men on camels; then others on cows; then footmen; then the musicians; then the water-carriers; then the stores, on carriages.

Bad omens on going to war: a storm on setting off; an earthquake; the implements of war falling out of the hands of the soldiers; vultures passing over the army, making a screaming noise. If the rays around the sun become red; if before a night engagement the moon appear small as a star; if the crane, the hawk, or the vulture be seen walking about on the earth; if the jackalls be heard howling all round; if a vulture settle on the flag of a chariot; if a thunderbolt fall; if fire fall from heaven; if darkness fill the four

*The spear was a principal weapon among the Philistines and Jews. Goliath's spear is said to have been 600 cubits long. 1 Sam. xvii. 7.

quarters of the heavens ; if a cow, or a deer, or a bramhū n pass the army on the left as it marches along ; if a jackall pass the army on the right, or if the army pass a dead man, or a pan^o of water, on its right ; if blood fall from the clouds ; if a female beggar, with dishevelled hair, dressed in red cloaths, be seen to pass at the head of the army ; if the flesh of the left side of the commander in chief tremble ; if the horses are seen to weep or turn back, when driven forward ; if dreadful thunder be heard when the sky is calm ; if the clouds become red—these also are evil omens.

The flag, fixed on a chariot, may bear the bird Gūroorū, or Shī-vū's bull ; or Hūnoomanū, the black-faced monkey ; or the kōvi-darū tree ;^{*} or the lion ; or the mūkūrū ; or a fish ; or a serpent ; or an alms-dish ; or seven palm trees ; or lightning ; or a tyger, &c.

In the engagement, the troops are to be thus disposed : a ring of footmen surrounds one division of the army ; but in this ring are interspersed, here and there, charioteers, famous for prowess. This ring also contains all the different sorts of warriors. Another division of the army is formed into the shape of the bird Gūroorū ; another into that of a half moon ; others into the forms of the lion or the tyger ; another into a line of single warriors ; another into

^{*} Bruhinis, of several species—This was the flag used by the Hindoo kings of the race of the sun.

the form of a carriage, or the lily, the mükürü, a rakshüsü, a gūndhürvü, or a bull, &c.

The chariots have one,* or two, or even a hundred wheels. These chariots are made of gold, silver, iron,† wood, &c. They contain rooms, some as many as a hundred; have the form of a steeple, on which are placed flags, cow tails, and bells. These chariots are ornamented with various devices.

For the protection of one chariot a thousand elephants are employed; for the protection of each elephant, one hundred horsemen; for the protection of each horseman, ten bowmen; for the protection of each Bowman, ten soldiers having sword and shield; for the protection of each foot-soldier, two others go on each side and one behind.

On commencing the engagement, each side interchanges certain words of abuse.‡ In the combat are many different kinds of war-

* The chariot of Söoryü, (the sun) has one wheel.

† "He could not drive out the inhabitants of the valley, because they had chariots of iron." Judges i. 19.

"Sicera had nine hundred chariots of iron." Judges iv. 3. "The Philistines gathered themselves against Israel, 30,000 chariots, and 6000 horsemen." 1 Samuel, xiii. 5.

‡ And Goliath "stood and cried unto the armies of Israel, and said unto them, "Why are ye come out," &c.

* And the Philistine said I defy the armies of Israel." 1 Samuel, xvii.

fare, as, single combat;* chariots with chariots; horsemen with horsemen; footmen with footmen; &c.; fighting in confusion; fighting with various weapons; fighting in ambuscade; fighting in invisible forms; assuming other shapes; discharging arrows so rapidly as that the air is filled with them; others discharging arrows so as that one arrow goes into the tail of another, impelling it forward. After the men belonging to the opposing rings have been destroyed or dispersed, the central charioteers of these rings engage. In these chariot engagements, the archers first seek to kill the horses, or charioteer,† or to cut the bow-string, or the flag at the top of the chariot.

In fighting, it is contrary to the laws of war to smite a warrior who has been overcome by another; or one who has turned his back; or one who is running away; or one who is fearful; or one who takes refuge with the victors; or the man who declines further fighting; or the unarmed; or a single charioteer who alone has survived in the engagement; or one deranged; or females, or children, or the aged.

He who dies in the front of the battle, ascends to heaven.

* Some of these combatants engaged singly hundreds and thousands of chariots. (See page 384). "Mighty men of valour" are mentioned in the Jewish history. 2 Sam. xiii. &c. &c.

† "And a certain man drew a bow at a venture, and smote the king of Israel between the joints of his armour: wherefore he said unto the driver of his chariot," &c. 1 Kings, xii. 34.

SECTION XI.

Of the Ganũ shastrũs.*

FROM the present state of music in Bengal, no one would suppose that music had ever been treated as a science, or that learned works on this subject were to be found among the Hindoo shastrũs.

The Roodrũ-yanũlũ, one of the tũntrũ shastrũs, assigns a heavenly origin to this science. One day, as Shivũ and Doorga were sitting together, the former began to sing the praises of Doorga, when a number of what are called the ragũs and raginēēs (the passions personified) came out of his mouth. On hearing Shivũ, Narũdũ and Toombooroo, two rishees, began to sing; but not having obtained the sounds perfectly, the ragũs and raginēēs complained to Shivũ, that these two rishees were breaking their limbs. Shivũ again began to sing in the presence of Vishnoo, when all the ragũs and raginēēs again started into existence, in their perfect forms, and Vishnoo was so affected that he actually melted, took the form of

* From Goi, to sing.

water, and descended to the earth, where he became the goddess Gūṅga (the Gauges). After this, at the commencement of the klee-yoogū, Krishnū was one day playing on his flute before the milkmaids, and the latter began to sing to the flute, when all the ragūs and rāginēes descended to the earth. Part of them remained to the North-West and East of the mountain Sōmāroo, and six ragūs and thirty-six rāginēes, with their sons, came southwards.

The works on music, the names of which are still extant, and some of which may be partially known to a few learned Hindoos, are :

Oodgēet'hū, a part of the samū-vādū.	Sūṅgēetū Damōdūrū.
Narayūnū.	Ragarnūvū.
Ragūdūrpūnū.	Sūbhavinōdū.
Ragūvibōdhū.	

The Sūṅgēetū-damōdūrū is the only work spoken of among the Bengal pūndits. It is not certain that any one pūndit applies to the study of music as a science.

Sir William Jones, in his account of the Musical Modes of the Hindoos,* mentions, on the authority of a learned native, four

* See Asiatic Researches, vol. iii.

systems of Indian music : one ascribed to the god Shivü, the second to Bhiratü, the third to Hünoomanü, and the last to a rishee named Kalēēnat'hü.

The Hindoos have two divisions in their system of music, the one relates to sounds (swürü), and the other to what Sir William Jones has called modes; though the word ragü properly denotes a passion or affection of the mind.

The gamut of the Hindoos is in substance the same as the European musical scale. Their seven sounds are called shürjü, rishübhü, gandharü, müdhyümü, püñchümü, dhoivütü and nishadü.* By taking the first letter of each of these words, including the inherent vowel, their musical scale (swürü-gramü) stands thus: sü, rcc, gü, mü, pü, dhü, nee. "As to the notation of melody, since every Indian consonant includes by its nature the short vowel ü, five of the sounds are denoted by single consonants, and the two others have different short vowels taken from their full names; by substituting long vowels, the time of each note is doubled, and other marks are used for a further elongation of them; the octaves above and below the mean scale, the connection and acceleration of notes,

* The first sound is said to be the same height as that of the peacock; the second, as that of the cow; the third, as that of the goat; the fourth, as that of the crane; the fifth, as that of the kökilü, or cuckow; the sixth, as that of a horse; the seventh, as that of an elephant.

the graces of execution, or manners of fingering the instrument, are expressed very clearly by small circles and ellipses, by little chains, by curves, by straight lines, horizontal or perpendicular, and by crescents, all in various positions: the close of a strain is distinguished by a lotos-flower; but the time and measure are determined by the prosody of the verse, and by the comparative length of each syllable, with which every note or assemblage of notes respectively corresponds. If I understand the native musicians, they have not only the chromatick, but even the second, or new, enharmonick, genus; for they unanimously reckon twenty-two srootees, or quarters and thirds of a tone, in their octave: they do not pretend that those minute intervals are mathematically equal, but consider them as equal in practice, and allot them to the several notes in the following order; to sa, ma, and pa, four; to ree and dha, three; to ga and ni, two; giving very smooth and significant names to each srootee. The semitones accordingly are placed as in our diatonick scale: the intervals between the fourth and fifth, and between the first and second, are major tones; but that between the fifth and sixth, which is minor in our scale, appears to be major in theirs; and the two scales are made to coincide by taking a srootee from pa and adding it to dha, or, in the language of Indian artists, by raising Sūrvū-rūtna to the class of Shanta and her sisters; for every srootee they consider as a little nymph, and the nymphs of Panchūmū, or the fifth note, are Malinē, Chūpūla, Lōla, and Sūrvū-

rūtna, while Shanta and her two sisters regularly belong to Dhoi-vūtū."*

The rāgūs, or modes, which appear to be intended to move the passions, rather than to express the passions themselves, are numbered differently by different masters. The milk-maids are said to have used 16,000 rāgūs, &c. to move the heart of Krishnū. Sōmū, a celebrated musician, enumerates nine hundred and sixty possible variations by means of temperament, but selects from them, as applicable to practice, only twenty-three primary modes.

Ilūnoomanū, or the inventor of the system called by his name, reduced the number of original modes from seven to six, according to the six seasons, viz. Bhoirūvū, Malūvū, Shrēeragū, Hindōlū or Vūsūntū, Dēēpūkū, and Māghū.

The luxuriant fancy of the Hindoos has given to each of these six rāgūs, five raginēēs (wives), and eight sons; by which is to be understood the mutilations of the natural scale, according to the fancy of the authors of these systems of music. In all the systems, the names of the modes are significant. Forty eight new modes were added by Bhiratū, who gives a nymph (bharyū, or wife) to each pootrū, or son, of a rāgū; thus admitting an hundred and thirty-two manners of arranging the series of notes.

The best musicians at present known in Bengal have obtained their knowledge from living teachers. The modern music of the Hindoos in Bengal appears to owe its preservation to a person of the name of Tansānū. Respecting this man the following story is in circulation: A bramhūn named Hūree formerly lived in Kūnōjū. When a boy, his father, being angry that he knew nothing of music, sent him into the fields to tend cattle. In this situation he used to milk the cows into his hands, when the milk ran through his fingers upon a stone image of Shivū, which lay on the ground. Shivū was so pleased with the offerings of milk made to him daily, that at last he appeared to the boy, and gave him such a knowledge of music, that he became the wonder of the age. The emperor Akbūr sent for him, and was so pleased with his performances, that he constrained him to marry one of his daughters, and changed his Hindoo name for a Mūsūlman one, viz. Tansānū. This is the Hindoo legend, which further describes Tansānū as reviving the science, and at length as being burnt to death while singing the ragū dēepūkū. The Hindoos say, that before a person sings the ragū dēepūkū a candle is placed before him, which at length is lighted by the sounds of the ragū, and, unless some person, by singing the māghū (cloud) ragū, can quench the fire, it burns up the singer. This was the case with Tansānū, as no one was present that could sing the māghū ragū.—This extravagant description of the effect of this ragū, is perhaps intended to represent the power of music on the human frame.

The following are the names of the instruments of music used among the Hindoos :

Dhōlū, a drum, used at all the Hindoo festivals.

Kara, another kind of drum, broad at one end, and narrow at the other.

Dhak, a double drum.

Jōraghaec, a small and large drum joined together.

Damama, a large kettle drum.

Nagara, a small kettle drum.

Jūyūdhak, a drum used in the march of an army to battle, or after a victory.

Jūgūdoombūrū, a tabor suspended from the neck, upon which the performer plays while dancing.

Tasa, a drum, or rather a skin fastened to a metal pan.

Dūmpū, a hand drum, or a skin fastened to a wooden hoop.

Mridūngū, and Madūlū, drums formed like barrels,

Dhōlūkū, another kind of drum.

Tūvūlū, a tabor, having the skin fastened on an earthen pot, or a piece of wood.

Dara, a tabor like the Dūmpū, but smaller, with the skin fastened on an earthen pot.

Kansyū, a cymbal.

Kansee, a small cymbal.

Khūnjūree, a small tabor, held in the hand, and carried from house to house by the voiragēē beggars, who play upon it while they sing the songs of Krishnu.

Jūlūtūrūngū. Seven metal cups, of different sizes, filled with water, and beaten with thin sticks, compose this instrument.

Swürü-müngŭla, a number of reeds joined together, and beaten with the fingers.

Khüttalŭ. These are four thin stones, two held in each hand, and beaten together.

Khūmŭk, an instrument like an hour-glass, with leather above and below, beaten with the fingers.

Tōōrēē, a trumpet.

Vank, a French horn.

Rūnŭsinga, a brass horn, like that of a buffalo.

Dhōrŭngŭ, a straight trumpet.

Sanace, a hautboy. The body is sometimes part of a bamboo.

Vŭngshēē, a kind of flute.

Mōchŭngŭ, and Lŭphāree, instruments resembling jews'-harps.

Sātara, and Tŭmvōōra, instruments with three strings, played with the fingers.

Dōtara, a similar instrument with two strings.

Sharingēē, the Indian violin. Sharinda, another sort.

Pinakū, a stringed instrument like a bow, having a dried gourd fastened at each end, the mouths covered with skins. The performer has in his hand another gourd, with which he produces the sounds.

Kūpilasū, an instrument composed of a stringed board resting on two excavated gourds. The sounds are produced by the forefinger, on which is fixed a thing like a thimble.

Vēēna, a lute. Tritūnrēē, another kind of lute with three strings. Sūptūsūra, a lute with seven strings.

The Hindoos have various instructions for beating time, so that their vocal and instrumental music may harmonize.

SECTION XII.

Of the Shilpū shastrūs.

THESE are works on the different arts. The original work, Chūtooshūshtee-kūla-nirnūyū, by Vatsayūnū, a moonee, is said to have been taken from the original vādūs ; but neither this work nor any other on the arts is to be procured in Bengal at present. Some particulars respecting the arts, said to be taken from the shilpū shastrūs, are found in the smritees and pooranūs.

Vatsayūnū has given accounts of the following different arts, all of which he ascribes first to Brūmha and next to Vishwākūrma :

Dancing, singing, horsemanship, music, tumbling, managing elephants, diving. The work of the goldsmith, blacksmith, coppersmith, joiner, bricklayer, shoe-maker, weaver, taylor, mat-maker, washerman, dyer, farmer, of the servant who rubs the body of his master,* the confectioner, milkman, witch, spy, gamester, surgeon,

* Rich men keep such servants at present to rub and anoint their bodies. The body is rubbed to produce a pleasant feeling, composing the person to sleep.

prostitute, thief, juggler, mimick, conductor of festivals,* dresser,† warrior, archer, teacher of monkeys, bears, &c. snake catcher, jeweller, thatcher, mason, distiller, basket-maker, oilman, hunter, fisherman, messenger, cook, bearer of burdens, gardener, swordman. The art of making necklaces, shell ornaments, pictures, earthen-ware, wells, pools, forts, boats, &c. Trial of the qualities of things. Assuming different dresses for the sake of begging.

Some instructions respecting husbandry are found in the Jyōtish-sarū-sūngrūhū, and the Tit'hee-tātwū, which are communicated to those farmers who inquire of the bramhūns who have studied these works.

In the account of the casts in the succeeding volume will be found many particulars respecting the arts, to which I must refer the reader.

A Chinese, named Lōkūmanū is said to have invented a number of new manufactures which became known in India, and which laid the foundation for imitations of these things in India; among these are fire-works, kites, bottles,‡ boxes, &c.

* In scripture language, "the ruler of the feast." John ii. 9.

† This person is employed in dressing dancers, players, images, &c.

‡ Two or three inferior kinds of bottles are made at Calcutta, and perhaps in other large cities.

SECTION XIII.

Of the Sūngskritū Grammars, (Vyākṛñū.)

THESE grammars are numerous, and reflect the highest credit on the ingenuity of the authors.

The first Sūngskritū grammar, called Mahāshwūrū, is fabulously attributed to the god Shivū; another, called Oindrū, is attributed to Indrū, and another to the god Chūndrū, called Chandrū.

Grammars.

Kashūkritū,
Shnapisūlēē,
Shakūtayūñū,
Paninee,
Swūrū-voidikēē-prūkriya,
Oonadee,
Ūmūrū,
Joināndrū,

Authors' names.

Kashūkritū.
Shnapisūlēē.
Shakūtayūñū.
Paninee.
Ditto.
Bhēēmūsānacharyū.
Ūmūrū.
Joināndrū.

*Grammars.**Authors' names.*

Kūlapū,
 Sarūswūt,
 Sūngkshiptū-sarū,
 Moogdhūbōdhū,*
 Soopūdmū,
 Koumoodēē,
 Lūghoo-koumoodēē,
 Drootūbōdhū,
 Sarabūlee,
 Rūsamritū-sindhoo,
 Karika-būlee,
 Chūndrika,
 Mūdhya-koumoodēē,
 Sarū-koumoodēē,
 Bhōōriprūyōgū,
 Shēēgrū-bōdhū,
 Mūhēēbhūttee,
 Soobōdhūnēē,

Sūrvvūbūrmacharyū.
 Sūrūswūtēē, (the goddess).
 Krūmūdēēshwūrū.
 Vōpū-dāvū.
 Pūdmū-nabhā.
 Bhūttōjēēdēēkahitū.†
 Ditto.
 Bhūrūtū-mūllikū.
 Krishnū-vūndyōpadhyayū,
 Roop-Gōswamēē.
 Krishnū-mishrū.
 Ramū-shūrmacharyū.
 Būrūdūrajū.
 Shīēē-dhūrū-dūndēē.
 Kābūlū-pūnchanūnū.
 Būlūramū-pūnchanūnū.
 Mūhēēbhūtū.
 Ramū-shūrmacharyū.

In the Prakritū language.

Prakritū-lūnkāshwūrū, Lūnkāshwūrū.

* This work has been printed at the Serampore press, and contains 311 pages, 18mo.

† Bhūttōjēē's work is a comment on Paninee's sūtrū.

Comments on the Sāṅskṛit Grammar.

Vartikū. This is a comment on Paninee's grammar, by Katya-yñū, and has been commented upon by Ūñtū-nagū in a work called Mūhabhashyū. This last work has been explained by Bhūtree-Hūrec, who called his work Karika, and by Koiyūtū, in a work called Oodyōtū. The grammar Karika has been explained in a work called Hālarajee, by Rajhālaacharyū. Koiyūtū has been explained by Narayñū, who called his work Vibūrñū. Narayñū's grammar has been commented upon by Valūmbhūttū, who called his work Chaya.

The grammar Siddhantū-koumoodē has been explained by three other pūndits, whose works are called Mūñrūma, Sūvdāñdrū-shā-kūrū, and Tūttwū-bōdhinē.

Sarūswūtū. The comments on this grammar are called Chūñdrū-kēertee and Sarūswūtū-prūsadū.

Kūlapū. The comments on this grammar are called Koolū-chūñdrū and Pūñjee. The last work has been explained by Tūrk-kacharyū. Shīrē-pūtee-dūttū has added something to the work

Kulapū, and this addenda has been explained by Gōpinat'hū and Ramū-datū.

Oonadee. This grammar has been explained by Bhūttōjē-dikshitū.

Swūrū-voidikē-prākriya. Two pūndits have written comments on this grammar, viz. Bhūttōjē-dikshitū and Ramū-shūrmacharyū.

Sūnkiptū-sarū. Gōyē-chūndrū has written a comment on this grammar with an appendix, and Gōyē-chūndrū's comment has been explained by Vidyū-binōdū, Archaryū-pūchanūnū, and Vūngshē.

Moogdhūbōdhū. This grammar has received a number of comments. The authors of which are Ramanūndū,* Kashēeshwūr,* Ramū-tūrkkū vagēshū, Doerga-dasū, Vidyā-nivasū, Shrē-būllūbhū, Dāvē-dasū, Mūdhoo-sōōdūnū, Dāya-ramū, and Nūadū-kishōrū.

In the west of Bengal the Sūnkiptū-sarū is most studied; in the midland parts, the Moogdhūbōdhū, and in the eastern the Kulapū. In some parts the Soopūdmū grammar is studied by a few persons.

* These two persons united in writing one comment; they also wrote two separate works explanatory of parts of the Moogdhūbōdhū.

At the age of eight, ten, or twelve, the Bengalee youths begin the study of the S'ungskritū grammar, committing the whole to memory. These youths are taught at the Hindoo colleges, called Chouvarē's, the teachers of which receive nothing from the pupils, but obtain presents at feasts, &c. Some teachers make begging excursions to support themselves, and to enable them to relieve the wants of their pupils. At these places the grammar is first committed to memory; then the roots of the S'ungskritū verbs; after this the dictionary; then works in easy S'ungskritū are read and explained; and after this, whatever other part of Hindoo learning is taught in the college. Paninee's grammar occupies the student fifteen, twenty, or even twenty-five years! the Kūlapū ten or fifteen; the S'unkship-tū-sarū and the Soopūdmū five or six; and the Moogdhūbōdhū three or four years.

The Moogdhūbōdhū may be selected as a specimen of other S'ungskritū grammars: It consists of short rules termed sōōtrū's, wrought up to the highest degree of conciseness; the greater part of which contain only one line, and some not more than four or five syllables; these are followed by a comment termed vritee. The number of sōōtrū's exceed eleven hundred. This grammar contains, first, what is called Sūndhee, viz. the union of letters. Secondly, Shūbdū, viz. sounds: this includes substantives, adjectives, pronouns, and participles, beginning with a definition of

grammatical terms, throwing all those parts of speech together, and treating of their declensions as they end in the vowels, अ, आ, इ, ई, &c. including all that end in a consonant in one class. Thirdly, Dhatoos, or verbs: this section begins with a definition of terms; goes through ten different conjugations, and then treats of causal, optative, and frequentative verbs, which though derived from the other dhatoos, are reckoned separate verbs. A sort of dhatoos (liddhoo) formed from other words, is included in this division. Then follow observations on the two pūdūs, pūrūsmoi and atmūnee, concluding with directions respecting the tenses, as used with various conjunctions. Fourthly, Kritū, or the formation of substantives, adjectives, participles, &c. from dhatoos. The last division, which in this grammar, however, is placed before the dhatoos, includes Strētyū, i. e. rules for the feminine gender; Sūmasū, i. e. rules for compound words; Karūkū, i. e. rules for the syntax of nouns, as governed of words in a sentence by ellipsis of case, and Tūdhitū, or the formation of patronymics, gentiles, abstract and concrete nouns.

The price of written copies of the Moogdhūbōdhū is about two roopees and a half, if written with care. Inferior copies are sold at one roopee and a half.

SECTION XIV.

Of the Sāṅskritū Dictionaries, (Kōshā).

THESE works also do the highest credit to the Hindoo learned men, and prove how highly this language was cultivated in former periods.

They are written in verse, with the meaning interspersed by the supply of other words. This intermixture of the text with the explanation renders a pretty correct knowledge of the Sāṅskritū necessary in order to distinguish betwixt the original words and those given to ascertain the meaning.

Ūmūrū-singhū has divided his dictionary into eighteen chapters, and arranged all his words under the following heads: heaven, patālū, earth, towns, mountains, forests and medicinal plants, lions and other quadrupeds, man, bramhūns, kshūtriyūs, voishyūs, shōc-drūs, epithets of persons, qualities of things, miscellaneous, homonymous words ending in different letters, indeclinables, and remarks on the genders. This arrangement is attended with particular ad-
Y Y

vantages, as a dictionary thus arranged becomes useful as a scientific work, as well as a vocabulary.

The names of a number of dictionaries are given by the pūndits, and several might be procured among the brāhmins, but the work of Ūmūrū-singhū* is almost universally used in Bengal, and the adjoining provinces. A great number of comments have been written on this work, but scarcely any on the other dictionaries, which are seldom indeed consulted, even where they are possessed, except in particular cases.

Dictionaries.

Mādinēē.

Rūtnū-mala.

Hoimū.

Trikaṇḍūshāshū.

Vishwū-prūkaśhū.

Ūmūrū-kōshū.

Haravūlee.

Ūmūrū-mala.

Ūmūrū-tūtwū.

Authors' names.

Mādinēē

Hūlayoodhū.

Hāmū-chūndrū.

Poorooshōttūmū.

Mūhāshwūrū.

Ūmūrū-singhū.

Poorooshōttūmū.

Ūjūyū.

Vachūspūtēē.

* Ūmūrū-singhū is supposed to have lived eight hundred years ago, in the reign of Vikramādityū. He compiled his dictionary from several others. A very excellent edition of the Ūmūrū-kōshū, with an English Interpretation and Annotations, has been published by H. T. Colebrooke, Esq.

Dictionaries.

Vŭrnŭclāshŭnŭ.
 Ŭnadee-kōshŭ.
 Shashwŭtŭ.
 Rŭtnŭ-kōshŭ.
 Bhagooree.
 Ŭroonŭ-dŭttŭ.
 Hŭddu-chŭndrŭ.
 Vyaree.
 Jŭtadlŭrŭ.
 Shŭbdŭ-rŭtna-vŭlee.
 Bhōōree-prŭyōgŭ.
 Shŭbdŭ-chŭndrika.
 Shŭbdarnŭvŭ.
 Shŭbdŭ-mŭhōdŭdhee.
 Yadŭvŭ.

Dictionaries.

Ootpŭlinēē.
 Sahŭsankŭ.
 Rŭntee-dāvŭ.
 Roodŭ.
 Rŭbhŭsŭ.
 Bhōpalitŭ.
 Shoobhankŭ.
 Dwirōōpŭ-kōshŭ.
 Shŭbdŭ-mala.
 Akakshŭrēē-kōshŭ.
 Drivyabhidhanŭ.
 Mŭntrabhidhanŭ.
 Soobhōōtee.
 Dŭndēē.
 Dhŭrŭnee.

The commentaries on the Ŭmŭrŭ-kōshŭ most consulted in Bengal are Pŭdŭchŭndrika, Vyakhya-roodrŭ, Vyakhya-prŭdēēpŭ, Moogdhŭbōdhinēē, Sarŭsocndŭrŭ, Pŭdart'hŭ-koumoodēē, Trikanḍa-vivā-kŭ, and four others by Nēelŭ-kŭnt'hŭ, Ramŭ-tŭrkkŭ-vagēēshŭ, Bhŭ-rŭtŭ-mŭllikŭ, and Rayŭ-mookootŭ.

The comments explain the words of the original text ; give the

grammatical rules for the words, and authorities from other works for the meanings which they affix.

The price of a written copy of Ūmūrū-singh's dictionary is from one to three roopees. It contains about one hundred leaves.

SECTION XV.

Of Translations from the Sūngskritū, and works written in the Bengalee.

THE Ramayññū, translated from the Sūngskritū, and rendered into verse by Kēērtēc-vasū. This work is frequently recited at the houses of the Hindoos. These recitations continue for several days together by persons employed for the purpose, when two or three hundred persons assemble each day.

Chūndē, by Kūvec-kūnkūññū, a bramhūñ. This work relates to Doorga. These verses are recited for eight days together at some of the Hindoo festivals.

Mūñśa-mūñgūlū, by Kshāmanūñdū, a shōōdrū; a work respecting the goddess Mūñśa, at whose festival the contents are sung.

Bharūtū. This is the Mūhabharūtū in Bengalee verse, by Kashē-dāsū, a shōōdrū. This work is in the houses of great numbers, who read it at their leisure.

Vishalakshē, by Mookoondū, a bramhūn. This is a work in verse on the wars of the goddess of this name, a form of Doorga, and is sung at festivals, at the holy places, and by individuals.

Shiv's-gaṇū, by Ramāshwūrū, a poetical work describing the tricks of Shivū, and sung at festivals, &c.

Sūtyū-narayṇū, by a bramhūn named Shūnkūracharyū. This is a story about a god known amongst the Hindoos by the name of Sūtyū-narayṇū, and amongst the Mūsūlmanṣ by the name of Sūtyū-pēerū. Vishnōo is said to have revealed himself, in the form of a Mūsūlman fūkēer, first to a bramhūn; then to a voishyū, and afterwards to a beggar, whom he raised to a state of affluence. These Hindoos, after many scruples about their cast, worshipped him in the form of a Mūsūlman. Both Hindoos and Mūsūlmans worship this imaginary being before a stool, upon which is spread a cloth, flowers, beetlenut, red paint, a knife, &c. Persons in distress perform this worship, promising the god, or pēerū, that if he will help them, they will present to him an offering. Persons who have fallen into misfortunes; women whose husbands have been long absent; parents whose children are dangerously ill, and persons of all ranks in afflicted circumstances, make vows to this god or Mūsūlman saint; or perform his worship at their houses.

Dhūrmār-gaṇū, by Vinūyū-lūkshmūnū and Ghūnū-ramū. This is

a story in verse respecting a person named Laoosānū, who through the power of Yūmū, (death) is said to have caused the sun to arise in the west. The sūnyasēes sing these verses at the festivals of Dhūrmū (Yūmū), as do also lepers and others, who make vows to this god.

Krishnū-mūngülū, by Madūvū. This is a poem on the revels of Krishnū and the milk-maids. These verses are sung at the festivals of Krishnū. They contain many licentious descriptions.

Govindū-mūngülū, by Hūree-dasū, a voiragēē. Another story in verse respecting Hūrec, or Krishnū.

Kalikā-mūngülū, by Krishnū-ramū, a shōōdrū, and Kūyee-vüllū-bhū, a bramhūn : a story respecting the goddess Kalēē, to which is attached a filthy story respecting a person named Soondūrū, who obtained in marriage, in an extraordinary manner, the daughter of Vēērū-singhū, the raja of Burdwan.

Ūnnūda-mūngülū, by Bharūtū-chūndrū-rayū, a work respecting the goddess Ūnnūpōōrna.

Pūnchanūnū-Gēētū, by Ūyōdhya-ramū, a shōōdrū. This work is in praise of Pūnchanūnū, Dūkshinū-rayū, Shūsht'hēē, Makhalū, &c.

The New Chündēē and Ramayünū, by Ramanūdu-tēert'hū-swa-mēē.

Gūnga-bhūktec-türüginēē, by Doorga-prūsadū: a poem about Gūnga.

Dāvēē-mahatyū-chündrika, by Ūbhūyū-chūnū: a story about Doorga in the form of Mūha-maya, by Markūndāyū, a moonee.

Kalēē-kēertūnū, by Ramū-prūsadū, a shōōrū: a work in verse respecting Doorga.

Bhūvanēē, by Doorga-ramū, a story about Doorga.

Krishnū-kēertūnū, by Gōvindū-dasū, and Vidya-pūtēē.

Choitūnyū-mūngülū, by Lōchūnū, a voishnūvū: the history of the god Choitūnyū in verse.

Pashūndū-dūlōnū, by Radha-madhūvū, a voishnūvū: a work in favour of the voishnūvū.

Choitūnyū-chūritamritū, by Krishnū-dasū, a voishnūvū. This is a work in defence of Choitūnyū, partly in Sūngskritū and partly in Bengalee.

Voishnūvū-vūndūna, by **Doivūkēē-nūndūnū**, a voishnūvū.

Choitūnyū-bhagūvūtū, by **Vṛinda-vūnū-dasū**, a voishnūvū.

Mūnū-shikshya, by **Nūrōttūmū**, a voishnūvū.

Ragū-mayū-kōna, by **Roopū-gōswamee** : a work on subduing the passions.

Rūsūmyū-kūlika, by **Shūnatūrā**, a voishnūvū : on faith in Krishnū.

Prāmū-bhūktee-chūndrika, by **Thakoorū-gōswamēē**.

The above works are all read to a great extent in Bengal : the ten last almost entirely by the followers of Choitūnyū. This mendicant, in five hundred years, has established a new religion, the members of which are spread all over Bengal.

These popular stories are in verse, of different metres. Single verses are frequently quoted in conversation, and the stories they contain are almost universally known among the Hindoos.

Remarks.

FROM the preceding account of the Hindoo shastrūs, which has been lengthened far beyond what I originally intended, the reader will be able to form some idea of the extent of Hindoo learning, and of the subjects embraced by the whole of their writings.

Every distinct division of the Hindoo shastrūs, through fifteen sections, has been given, and in such a manner, I hope, as to enable the reader to decide, in some measure, upon the merits of most of these works.

The reader will be aware of the difficulty of compressing into a small compass the principal contents of so many kinds of learned works, each kind including hundreds of volumes; and he will also easily perceive how difficult the task was of collecting materials for this chapter, when he considers how much time is required for the translation of a single work from the Sūṅskritū.

This chapter contains, accounts of the vādūs—the dūrshūnūs, or works of the six schools of philosophy—the dhūrmū shastrūs, or law books—the tūntrū shastrūs, or works on the Hindoo religion

—the pooranūs, or historical romances—the jyōtishū, or astronomical, books,—the voidyū, or medical, shastrūs—the kavyū, or works of the poets—the ūlūnkafū shastrūs, or works on rhetoric—the dhuṇḍorvādhū, or works on the art of war—the ganū, or shastrūs on music—the shilpū, or works on the different arts—the Sūṅskritū grammars (vyakūrūnū)—the dictionaries (kōshū),—and the popular works in the Bengalee dialect.

No reasonable person will deny to the Hindoos the praise of very extensive learning. The very subjects upon which they have written prove, that almost every science has been cultivated among them. The manner also in which they have treated these subjects, proves, that the Hindoo learned men yield the palm of learning to scarcely any other of the ancients. The more their philosophical works and law books are studied, the more will the enquirer be convinced of the depth of wisdom possessed by the authors. It would be unjust to compare works, some of them written, perhaps three thousand years ago, with the works of the moderns, who must naturally be expected to have made great advances in every department of science; but let the most learned and profound of the Hindoo writings be compared with the writings of any nation flourishing at the same period, and the decision, I am inclined to think, will be in favour of the Hindoos.

These shastrūs have not the title of the book at the beginning, but at the end of each volume. At the commencement of the work is a salutation to the guardian deity of the author, and at the close is the name of the work and of the writer.

The Hindoos are forbidden to read their shastrūs where four roads meet, or on the 1st, 8th, 13th, 14th, 15th, or at the total increase or wane, of the moon; or during a thunder-storm in the months Maghū, Phalagoonū, Choitrū, and Voishakū; or during a storm of thunder on the morning or evening in any other month; or on the second of the increase and decrease of the moon in the month Ashwinū; or on the second of the decrease of the moon in the months Choitrū and Shravūnū; or on the fifth of the increase of the moon in the month Maghū; or on the ninth of the increase of the moon in the month Ashwinū; or on the day of the learner's or teacher's birth; or at the time of the shraddhū; or if a person pass betwixt the learner and teacher; or if the learner be unclean. If a cat pass betwixt them, while reading, one of the two will die in the course of a year. If a person read the shastrūs on any of these days, his reading will be unprofitable. These holidays are very injurious to the student: but, to make amends, he is allowed to converse with his teacher on any of the subjects of his study, yet without reference to the shastrū. The learner must commence his studies on a lucky day.

CHAPTER V.

Of those Ceremonies of the Hindoos which are commanded in their shastrüs.

SECTION I.

Service paid a gooroo, or spiritual guide.

THE gooroo of the Hindoos is held in greater reverence by his disciples than any other human being. He is considered as eminently in the place of God; and rendering honours and service to him is considered as a sure way to final happiness. For the character and duties of a gooroo, see the next volume.

The shastrü prescribes that the disciple shall make prostration to the gooroo three times a day, if he live in the same village, viz. once in the morning, again at noon, and again in the evening. The disciple who, as an act of merit, becomes the menial servant of his gooroo, must clean the room or the place where he sits, wash his clothes, fetch his water, bring him flowers for worship, and obey

him in all things, so as never to neglect what he commands.* What the gooroo leaves, the disciple must eat. If the disciple live two miles from his gooroo, he should go and prostrate himself once a day at his feet. When the gooroo arrives at the house of a disciple, the whole family prostrate themselves at his feet, and the gooroo puts his right foot on the heads of the prostrate family. One of the family washes his feet, and all afterwards drink some of the dirty water with which his feet were washed, and the water left they preserve in the house to drink every day. Some one in the family presents

* As a proof how rigidly many of the Hindoos adhere to the commands of the shastrā in this respect, it may not be amiss to record the following circumstance: In the year 1801, a brahmā of Calcutta named Hīree-tārkkā-bhōōśānā was carried to the river side at the point of death, aged about sixty years. While he was lying by the river side, one of his disciples Ubbāyā-chārūnā-Mitra, a kaisthā, went to see him. The disciple asked his dying gooroo if there was any thing in his power that he wished from him? The gooroo asked him for a lack of roopees. The disciple hesitated, and said he could not give so much. The gooroo then asked him what he was worth. He said, he might be worth about a lack, but it was not all in roopees. The gooroo asked him to give him, for his children, half a lack. This the disciple surrendered to him; and then asked him what else he could do for him? He pretended not to want any thing else, but one of his youngest sons then present was in want of a pair of gold rings for his wrists, and which he had been unable to give him. The disciple had then a son standing present who had on a pair. This boy took them off, and put them on the wrists of the old gooroo's son. These rings were worth about five hundred roopees. The disciple again asked what else he could do for him? The gooroo requested him to give to his eldest son a piece of ground in Calcutta. He gave it. This land was worth twenty thousand roopees. The disciple again asked if there was any thing further he could do to please him? The old fellow made apologies, but at length requested him to make a present of five thousand roopees towards the expences of his shraddhā. This was added. The next morning the gooroo died. His wife was burnt with him. At the time of his shraddhā this disciple added another five thousand roopees towards defraying the expences. Such was his reverence for his gooroo, whose covetous memory is execrated by all the Hindoos; who say, he would certainly have gone to hell, if his wife had not burnt herself with him. It is considered a great sin to receive any thing in the presence of Gūnga as a present, either in health, or sickness, even a drop of water if it would save life.—Since the above, Ubbāyā-chārūnā died at Mētrā, and his widow, taking his clog and stick, renounced her life at Calcutta in the fire.

to him flowers, another anoints his body with oil, another bathes him by pouring water on his head. The gooroo performs worship in the house of the disciple before the lingū. After they have all bathed, they worship the gooroo's feet, by presenting flowers, sweetmeats, &c. &c. repeating mūntrūs. After this, the gooroo is entertained. If in a shōōdrū's house, he cooks for himself. Of the little that he leaves each one seizes a morsel with eagerness. At length he is let go with presents according to the disciple's ability. Some give a piece of cloth, others from one to ten roopees. If the disciple at any time meet his gooroo on the road, he prostrates himself at his feet, and receives his blessing. He cannot sit on the same mat with his gooroo, nor even sit down in his presence without leave. The disciple sometimes sends presents to his gooroo's house.

On the death of his gooroo a disciple becomes unclean.

The fruit arising from devotedness to the gooroo is without bounds, both in this world and in the world to come.

SECTION II.

Receiving the initiating müntrü.

EVERY Hindoo receives a müntrü or incantation from some bramhün,* who then becomes that person's gooroo. The chief thing in this müntrü is the name of some god. By taking the name of this god, the latter becomes his isht'hü or chosen god. By repeating the name of this god daily, he is to obtain present and future happiness. Some lucky day is chosen, and the gooroo is informed that on such a day the person will take the müntrü. A day or two before this he goes to the house, and they arrange matters for the ceremony. The person who is to receive the müntrü, the day before, abstains from certain things, and keeps a kind of fast. On the day appointed, he bathes in the morning; after which the business is performed at home, or by the side of the river; or in some temple. After giving the gooroo a seat, the disciple presents him with some cloth, some kourics, beetle-nut, and a poita; after which he performs the ceremony called sünkülpü, in doing which he first takes in his joined hands a small copper dish,

* There are some rare examples among the poor of persons who never receive the initiating müntrü.

like a *kōsha*, with some water in it, lays a plantain on it, with some flowers, linseeds, *kooshū* grass, rice, &c. and then repeats a *mūntrū*, the meaning of which is, "For the sake of removing all my sins, and that I may obtain happiness after death, I take the *mūntrū* from my *gooroo*." Then the *gooroo* performs, in his best manner, the worship of the god whose *mūntrū* is to be given; to which succeeds the burnt-sacrifice. Next the *mūntrū* is given, in which ceremony the *gooroo* takes hold of the right ear of the person to whom this incantation is to be given, and repeats in it the *mūntrū* three times. The disciple then presents a fee to the *gooroo*, from one to twenty *roopees*. This being over, he worships his feet, presenting sweetmeats, cloths, flowers, fruits, and the things which are presented at the worship of the gods. He next repeats *mūntrūs*, and in his meditation brings into his mind that the *gooroo* is in fact his chosen god, and that from him he is to receive salvation. Another fee is presented. The disciple then drinks the water in which the *gooroo*'s feet have been washed, and prostrates himself at his feet, after which the *gooroo* putting his right foot on his head, and, stretching forth his right hand, gives him a blessing. The *gooroo* is then feasted, with other *bramhūns*. Two or three persons only are permitted to be present at this ceremony.

The following particulars, respecting a *gooroo* and his disciple, are from the *Tūntrū-sarū*: It is necessary that a disciple be docile, that

he keep his body pure; be obedient in receiving all that the shastrūs make known; be capable of understanding what he is taught, &c. If the disciple consider his gooroo as a mere man, and not the same as his chosen god, he will sink into misery; if he consider an image as mere clay, or wood, and not a god, he will suffer hereafter; a pupil must worship his father and mother, and those who gave him birth; but he must worship his gooroo in a higher manner, as the latter takes him from the path of sin, and places him in the way of holiness; the gooroo is in fact the disciple's father, mother, god, yea, every thing; if even Shivū be angry with a disciple, his gooroo is able to deliver him. The disciple must promote the welfare of his gooroo by his words, and by all the actions of his body, and soul; if he seek the evil of his gooroo at any time, in another birth he will become a worm feeding on ordure. If the disciple renounce the initiating mūntrū, he will die; if he renounce his gooroo, he will become poor; if he renounce both the mūntrū and gooroo, he will fall into the hell called rourūvū; if he, leaving his chosen god, begin to perform the worship of some other god, he will sink into torments. A disciple must honour his gooroo's son and grandson as he honours the gooroo; whether the gooroo be learned or ignorant, a vile or a holy person, a disciple has no other resource, no other way to happiness, but his gooroo.

It may be necessary to explain in this place, the nature of the

mūntrū, or incantation, thus given by a gooroo to his disciple: This mūntrū is called vēējū mūntrū.* It generally consists of a single sound; as for instance, when the mūntrū is to be taken from the name of some god or goddess, a consonant is taken out of this name, and a vowel added to it, as when Krishnū is about to become the chosen god of a person, the gooroo takes the consonant क and adds to it अ, a, or उ, oo, or some other vowel, and then the mūntrū becomes कअ, ka, or कू, koo. Very frequently the sound ũng is united to a consonant, to form a mūntrū, as in the following specimen from the Tūntrū-sarū :

क॒,	क॒,	क॒,	क॒,	क॒,	क॒,
t'hūng.	t'hang.	t'hing.	t'hēng.	t'hoong.	t'hōōng.
क॒,	क॒,	क॒,	क॒,	क॒,	
t'hoing.	t'hōng.	t'houng.	t'hūng.	t'hū.	

In this manner each of the consonants and the vowels may be combined with the sound ũng, to form mūntrūs, the meaning of which is known by very few of the Bengal pūndits.

Besides the vēējū mūntrūs, however, there are other mūntrūs,

* Or, that which gives birth to (deliverance.) A work called vēējōdharū contains directions for the giving of mūntrūs. The tūntrūs give the meaning of these mūntrūs.

which a person may obtain from the shastrūs,* or from a person who has previously learnt them. To these mūntrūs are attributed the power of producing supernatural effects, as, bringing the gods into subjection,† removing diseases, giving success in war, enabling a person to mount in the air, also to rise from the ground ten or fifteen cubits with his seat cleaving to him; of destroying an enemy, of making him vomit blood, or filling his body with blisters, or that he shall perish by a fever, or some other disease;‡ of bringing the gods to converse with a person; of enabling a person to become invisible; of preventing wild beasts from approaching a person; of curing the bite of a snake; of turning rain into destructive hail; of preventing a person's going to sleep; of taking a person's money from him without his knowledge; of enabling a person to see in the dark; or to become a sheep or a tyger; of turning another person into an animal; of preventing the process of cooking going forward;§ of making trees walk. In short, by the power of mūntrūs, the Hindoos believe that whatever a person desires, may be

* Almost all the shastrūs contain these mūntrūs, particularly the vādūs, the pooranūs, and the tūntrū shastrūs.

† In their 10,000 years tūpāya the moonees, &c. by the continued repeating of mūntrūs, had such power over the gods, as to compel them to come to them, and to grant their requests.

‡ A bramhūn once assured me, that on a certain occasion he felt the power of the mūntrū of some unknown enemy, by which he had been driven stark mad; that it required several men to hold him, &c. The truth was, he had had a strong fever.

§ Old women in England used to say, the milk is bewitched, or, after long churning, "the butter won't come."

accomplished.* Mūntrūs must not be read loud, says the Tūntrū-sarū, or all their merit evaporates.

There are mūntrūs to prevent other mūntrūs from taking effect; as, if a person supposes another is repeating mūntrūs to destroy or injure him, he repeats mūntrūs, or gets them repeated, to counteract their bad effects. There are also mūntrūs for taking away the curses which disappointed worshippers have pronounced on the gayūtrēē, stūvū, kūvūchū, mūntrū, &c. As for instance, a moonee once repeated the gayūtrēē incessantly in order to obtain some particular object; but not obtaining it, he pronounced a curse on this mūntrū. In this dilemma the gods assembled to consider what was to be done, when they ordained the reading of another mūntrū to deliver the gayūtrēē from the curse of the moonee. In this manner others have cursed stūvū, kūvūjū, mūntrū, &c. and other mūntrūs have been chosen to remove these curses. These mūntrūs for rescuing other mūntrūs, stūvū, &c. are repeated by very few, for want of their being known, also for want of time, and yet all acknowledge that the efficacy of these degraded mūntrūs is much diminished when those for taking away the curse are not repeated.

* The vanū (arrow) mūntrū is said to empower an arrow shot into a tree to make it wither immediately. Many Hindoo married women, who are not blessed with children, wear mūntrūs written with lac on the bark of the bhōbrijū, in order to obtain children. They wear these charms on the arm, round the neck, or in the hair, inclosed in a small gold or brass box, according to their ability.

In many ways the Hindoos speak of faults that may exist in müntrūs, and to make them perfect, what is called pōōoshū-chūrūnū, and other ceremonies, are performed.

When there is any fault in the copy of a müntrū, the mystic sound ॐ is not unfrequently repeated to remove the evil effects of this imperfection: This sound includes three letters ॐ, ॐ, and ॐ. The ॐ represents Vishnoo; the ॐ Shivū, and ॐ Brūmha. Mūnoo says of this müntrū—"The primary trīlateral syllable, in which the three vādūs themselves are comprized, must be kept secret, as another triple vādū [Rig, Samū, and Yūjoorū]: he knows the vādū, who distinctly knows the mystic sense of that word."

The Hindoos repeat müntrūs, when they retire to rest, when they rise, when they first set their foot on the ground,* when they clean their teeth, when they eat, when they have done eating, when they have been to stool in the evening, (often when the oil-light is brought in); when it thunders, when they enter on a journey, when their head or belly aches, when they see an idol, when they put on new clothes; in every pōōja.; when they want to kill or injure a supposed enemy; when they wish to cure the scab in sheep, &c. If diseases are not cured by a müntrū, and the person die,

* The Hindoos take care to have clean feet when they go to rest: The Jews had a similar custom: "I have washed my feet; how shall I defile them," by descending from my bed? Solomon's Song, v. 3.

they say the words of the mūntrū were not sounded aright, or a word was left out, or they impute it to some accident. They never question the power of mūntrūs. If a person get well on whose account a mūntrū has been repeated, they say the mūntrū was well repeated. Some mūntrūs are efficacious in proportion to the number of times they are repeated.

Some men have a great name for their supposed knowledge of mūntrūs, and for their dexterity in using them in destroying enemies, &c. When I asked a learned pūndit, why the Hindoos had been so often subdued by other nations, seeing they were in possession of such potent mūntrūs, he said the mūntrūs for destroying enemies were difficult to be procured.

There are different kinds of mūntrūs, which bear a resemblance to prayers, and which are repeated amidst the forms of worship. The following, from the rig-vādū, are repeated at the time of a burnt-offering:

“I praise Ūgnee, the priest (compleater of the work) of the offering, [first placed in the sacrifice] the impregnated with gifts to bestow; the consuming sacrificator, supplying abundantly the gems (of reward.)

“ O fire, that (thyself) be ; be thou the way of our happiness ; as a father to his child be near to us.

“ O visible Vayoo come. These sōmū (offerings) are prepared ; drink them ; hear the call (of me).

“ O Vayoo and Indrū, dwellers in the stream of butter mixed with food, ye know (that the sōmū) is ready ; come speedily.

“ O Indrū, possessor of the horse—for the vādū-incanted praises come speedily ; accept the food prepared.

“ May this Sūrūswūtee, the commandress of affectionate true words, the accomplisher (of the work) of the wise, accept the sacrifice.

“ O Indrū, we the preserved by thee, ask the strong thunder-bolt, (by which) we may conquer the daring in battle.

“ O Indrū, give us the wealth which consists in cows, food, long life, incalculable, excellent, and undecayable.

“ O Ūgnee, produced from rubbing two sticks, bring the gods for the kooshū-splitting sacrifices ; thou art the sacrificer worthy of fame.”

SECTION III.

*Snanũ.**

THE simple meaning of *snanũ*, is bathing the whole body in or with water ; but in its common use among the Hindoos it means a religious ceremony, in which a person bathes his body, and makes use of a number of ceremonies with water while he repeats certain *mũntrũs*, or incantations. *Snanũ* always precedes and sometimes follows religious ceremonies. It is done as an act of purification.

Snanũ may be performed by pouring water on the body in or out of doors, or by immersing the body in water in a pool, or in a river, repeating *mũntrũs*. Unless prevented by sickness, or by being on a journey, &c. the Hindoos constantly bathe before eating† in the day, and, unless they bathe daily, they consider their health as endangered.

* From *shna*, to purify or bathe.

† " The Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders." Mark vii. 3.

If it be a bramhūn, he performs his snanū in the following manner: First, if he choose, he rubs his body with oil, and takes with him to the river a towel, a brass cup called a kōsha, flowers, some leaves of the vilwū tree, and a few seeds of sesamum. Some take along with them a little rice, a plantain or two, and sweetmeats. Arriving at the river side, the bramhūn lays down his bathing things, and, taking a towel on his neck, makes a bow, or prostrates himself before the river; then rising he rubs his forehead with the water, and utters some flattering petitions to Gūnga, telling her that she can do every thing, and praying her to deliver him from his sins. If he has not performed his morning ceremonies, he attends to them now. After this he makes a clay image of the Shivū-lingū sets it up on the side of the river, descends into the water, and immerses himself twice, having his face towards the north or east. After raising up himself in the water, he utters a word or two of petition to some god, and, with his fore-finger making circles in the water, he repeats several mūntrūs, the prayer of which is, that all the holy places of the river may surround him at once, or rather that all the fruit arising from bathing in all the holy places may be enjoyed by him. Again he immerses himself twice, and, rising, cleanses his body, rubbing himself with his towel. He then comes up out of the water, wipes his body, and repeats a number of mūntrūs. This is, what properly belongs to snanū; but this is succeeded by a pōōja, for which the person made preparations in bringing his kōsha, flowers, leaves, sesamum, making the lingū, &c.

This *snanũ*, in case of sickness, &c. may be performed several other ways, viz. it may be done without immersing the head in water, or by rubbing the arms, legs, and forehead, with a wet cloth, or by changing the clothes,* or by sprinkling the body with water, and repeating a *mũntrũ* or two, or by covering the body with the ashes of cow-dung. All these ways of performing *snanũ* are meritorious, in different degrees; but what is called *Gũnga-snanũ* is supposed to possess the highest merit. Persons at a distance from the Ganges sometimes take a few leaves of the *toolsee* tree, and rub their bodies with them, as a means of purification, and on certain festivals come and bathe in the river. Women bathe daily, but they cannot perform *tũrpũnũ* and other ceremonies. They repeat the *sũnkũlpũ*, perform *põõja*, and bathe. When I asked, how their women remembered the day of the month, the age of the moon, the names of deceased ancestors, and the necessary prayers, it was answered, that some of them asked the *bramhũns* who came down to the river side to bathe.

* A Hindoo considers those clothes defiled in which he has been employed in the house of a European, and never performs his worship with them on. "Moses went down from the mount; and sanctified the people, and they washed their clothes." Exodus xix. 14. Jacob ordered all his household to put away their gods, and change their garments, that they might be clean. Genesis xxv. 2.

SECTION IV,

*Türpünü.**

THE Hindoos daily, at the time of bathing, present water to the gods, the moonees, yŭkshŭs, nagŭs, gŭndhŭrvŭs, ŭpsŭrŭs, ŭsoorŭs, vidyadhŭrŭs, pishachŭs, siddhŭs, and to their deceased ancestors.† This they call türpünü.

Bramhŭns should perform türpünü three times a day. They perform this action to Brŭmha, Vishnoo, and Shivŭ; to their three preceding ancestors on both sides, viz. to twelve persons male and female, and to other near relations, all by name; to six moonees by name, and to the yŭkshŭs, &c. altogether. In performing this ceremony, some use the kŏsha, and others use their hands. Those who use the kŏsha, take up water in it, putting in sesamum, repeating mŭntrŭs; and then pour out the water into the river or pool where they are bathing. Those who perform this ceremony

* From Tripŭ, to satisfy or gratify.

† Seeds of sesamum are also presented to deceased ancestors, and, among the gods, to Yŭmŭ (the king of death.)

without the kōsha, join their open hands, and taking their hands full of water, repeat a mūntrū. If the water be presented to the gods, they pour it out from the ends of the fingers; if it be to parents, betwixt the finger and thumb of the right hand; and if to the moonceś, they pour the water out at their wrists.

Besides performing tūrpūnū for the persons before-mentioned, they do it also for those who have died in a state of extreme poverty, and have no one to perform the shraddhū, tūrpūnū, &c. in their behalf; but instead of pouring it out of the hands, they do it by wringing the cloth with which they bathe. If the person bathe in any other water, and not in the Ganges, he cannot use sesamum, but performs the ceremonies with water alone.

He who does not perform tūrpūnū, will be punished in the regions of torment, and his ancestors will have much sorrow.

SECTION V.

Pōōja.

THE following ceremonies in the presence of the idol are what the Hindoos call pōōja :

Previous to entering on this act of idolatry, the person bathes ; returning home,* he washes his feet, spreads a piece of blanket, or some other proper thing to sit upon, and then sits down before the idol, having the things necessary for worship either by his side or before him. Among the rest these things are necessary : a kōsha, or metal thing to pour water backwards and forwards, and a kooshee, viz. a smaller cup which is placed in the inside of the kōsha ; a small wooden stand, a metal plate, an iron stand to hold five lamps, a censer, a brass stand with a small shell placed on it, a metal plate on which to place flowers, a metal bowl into which the water and flowers are thrown after they have been presented to the idol, a metal jug for holding water, a metal plate for ringing upon, a shell, or sacred conch,† which sounds like a horn, with a number

* Pōōja is frequently performed by the river side.

† Both men and women, sometimes, on entering a temple, blow the conch or ring the bell, to please the god.

of dishes, cups, &c. for holding rice, paint, incense, betle, water, milk, butter, curds, sweetmeats, flowers, clarified butter, &c.

Having all these things ready,* he takes up a little water from the kōsha, with the kooshee, and dropping it into his right hand, drinks it, then a drop more, and then a drop more, repeating mūntrūs. After this, with the finger and thumb of his right hand he touches his mouth, nose, eyes, ears, navel, breast, top of the head, and shoulders, repeating mūntrūs. He then washes his hands, and repeats mūntrūs, making a number of motions with his fingers. After this he strikes the earth with his left heel three times, and repeats a mūntrū. When this is done, he flirts the first finger and thumb of his right hand, waving his hand towards the ten divisions of the earth, and repeats mūntrūs. He next closes his eyes, and repeats mūntrūs to sanctify his mind, as well as the place where he sits, the mūntrūs, his body, and all the offerings about to be presented. It is supposed that the offerings may have become unclean, by having been seen or touched by a cat, a dog, a jackall, a shōōdrū, or a Mūsūlman. Next he takes a flower, which he lays on his left hand, and, putting his right hand upon it, reads a mūntrū, viz. he reviews in his mind the form of the god he is worshipping. He then lays the flower on his head, and, joining his hands together, closes his eyes,

* In general, when the worship is performed in the house, a bramhun's wife sets in proper order against the arrival of her husband from bathing, all the articles used in worship, as, the image, flowers, water, utensils, &c.

and performs the dhyānū, viz. he thinks upon the form of the god, that he has a nose, eyes, four arms, four heads, &c. While his eyes are closed, he recites the outward forms of pōōja in his mind. This is called manūsū pōōja. Opening his eyes, he begins to present the offerings; first, he presents a square bit of gold or silver, as a seat for the god, with a mūntrū, inviting the god to come and sit down, or visit him, and then asks the god if he be happy; and afterwards repeats, for the god, "Very happy." Then he presents water to wash the feet, repeating a mūntrū. He next takes up water with the kooshee, and pours it into the metal bowl. After this, he presents at once rice, a flower, a vilwū leaf, eight blades of dōōrva grass, paint, and water, with a mūntrū. Next he presents water to wash the mouth, with a mūntrū; then on a metal plate curds, sugar, and honey, with a mūntrū; again water to wash the mouth and a mūntrū; then water to bathe in with a mūntrū; then cloth, jewels, gold, silver, ornaments, bedstead, curtains, bed, pillow, cloth, printed cloth, clothes for men, women, or children, shoes, brass drinking cups, candlesticks, and whatever would be proper presents to the bramhūns, with mūntrūs.* After this, paint, either red or white, is presented on a flower, with a mūntrū; then eight or ten flowers with a mūntrū; then leaves of the vilwū tree,

* It must not be supposed that all these things are presented daily by the Hindoos. This account of pōōja is rather as it is performed at festivals. In the daily worship, flowers, leaves, sacred grass, a little rice, &c. are given.

with a müntrū ; then a necklace of flowers with a müntrū ; then incense with a müntrū ; then Indian pitch, burnt as incense, with a müntrū ; * then other kinds of incense, with müntrūs ; then a lighted lamp, with a müntrū. Afterward animals are offered, when the god happens to be one of those to whom bloody sacrifices are presented. After the bloody sacrifices the offerings are presented, as rice, split peas, different kinds of pease, shaddocks, pomegranates, pine-apples, netted custard-apples, another species of custard-apples, artocarpus, or jakūs, mangoes, water-melons, cucumbers, plantains, oranges, ginger, cocoa-nuts, almonds, raisins, * guavas, dates, jambūs, plumbs, wood-apples, mellons, sugar-canes, radishes, sweet-potatoes, kāsoorū, † panee, milk, curds, another sort of curds, cream, butter, sour-milk, clarified butter, sugar, sugar-candy, and many other sorts of sweetmeats. After presenting the offerings, the person performs jüpū ; then he prostrates himself (the spectators doing the same) ; then putting the cloth round his neck, and joining his hands, he offers stūvū, or flattery to the god ; then again prostration ; then the dinner, which contains the following things, viz. fried greens, and several other dishes made up of kidney beans, varttakē, cocoa-nut, &c. all fried together ; split peas of several kinds ; several other kinds of fried garden-stuff or fruits ; four kinds of fish ; boiled and fried goats flesh,

* This and several other articles are imported from foreign countries, and though they have been prepared by the hands of the unclean, yet the Hindoos make no difficulty in presenting them to their gods, and afterwards eating them.

† The root of *scirpus maximus*.

venison and turtle ; different fruits prepared with treacle ; rice and milk boiled with sugar, &c. things prepared with pounded rice ; curds, sweetmeats, &c. &c. The fish, flesh, fried greens, and every thing of this kind is eaten with boiled rice. A dish called kāchooree, consisting of rice, split pease, clarified butter, turmeric, and spices, all boiled together, is also presented, and then water to drink. With every article of food a separate müntrū is repeated. Next water is presented to wash the mouth, with a müntrū ; then a straw to pick the teeth ; then the burnt-offering is performed ; then a present of money is given. At last the person prostrates himself before the object of worship, which closes the ceremonies. After which follows the dinner. The offerings are given to the bramhūns.

This is a detail of the pōōja when performed on a large scale, at which time it occupies the officiating bramhūn two hours. When performed daily by a devout bramhūn, one hour is spent in these ceremonies ; but a person employed in worldly business performs them in about fifteen minutes.

SECTION V.

*Dhyani.**

THIS is the act of meditating or reflecting on the forms of the gods, and presenting to them in the mind the things collected together at the time of worship. For instance, the person worshipping Shivũ, closes his eyes, puts his arms before him, with one open hand on the other, and repeats the god's name, and then reviews the form of the idol in his mind, as, his colour is like a mountain of silver, his body shines like the moon, and dazzles with lustre in consequence of the jewels which adorn it; he has four arms; in one hand he holds an axe, in another a deer, with another gives a blessing, and with the other forbids fear; he has five faces, and in each face three eyes; his face is very pure; he sits on the water-lily; all around him the gods perform his praise; he is clothed with the skin of a tyger; he is before the world; he is the creator of the world; he removes fear from every living thing. This is the way in which he reflects on the form of Shivũ. When he recounts in his mind the offerings he is making, he proceeds thus: Oh! god, I give

* From dhyoi, to think.

to thee all these excellent things (recounting in his mind the names of all the offerings, one by one.) Both these kinds of dhyanũ are performed at the time of worship. Dhyanũ is also performed at other times by ascetics. Many things are related in the pooranũs respecting the dhyanũ performed by these men, who, by the power of abstraction of mind, discovered things the most secret.

SECTION VI.

*Bũlidanũ.**

BLOODY sacrifices are called by this name. Among the things proper for sacrifices are buffaloes, goats, sheep, horses, camels, deer, fish, and birds of various kinds. At present only the three first are offered.

When an animal, for example a goat, is sacrificed, the following forms are used : First, the animal is bathed either with or in water, and then brought before the god, when the officiating bramhũn paints its horns red, and repeats a mũntrũ in its right ear. Then the bramhũn, taking the right ear of the goat in his left hand, and a blade of

* From *da*, to give, and *bũlee*, a sacrifice,

kooshū grass in his right, with the grass sprinkles the head of the animal with water, and repeats many mūntrūs; then the goat is worshipped, at the close of which the offerings are given it to eat. After it has eaten them, it is led out and fastened. The instrument wherewith it is to be slain is next brought, bathed in water, and smeared with red lead, when a mūntrū is repeated, and the weapon is worshipped; after which the instrument is held up to a lamp, and made to touch it. The reason assigned for this is, that after this the edge cannot be blunted by the power of any incantation. The officiating bramhūn next puts the instrument and a flower into the hand of the slayer, (perhaps the blacksmith,) who sticks the flower in his hair, and prostrates himself before the god. Then laying down the weapon, he binds his cloth firmly round his loins, and goes to the post which is fastened in the ground, in the excavation of which the neck of the goat is to be put. The bramhūn puts some red lead upon the post, and all round the post the ground is made clean. An earthen saucer to catch the blood is placed on a plantain leaf, and a plantain is put on the saucer. The goat's neck is now placed in the excavation of the post, with its head on one side and the body on the other. The rope round its neck is rubbed with red lead. One man pulls its head by the cord, and another pulls the body. The officiating bramhūn sprinkles the neck with water, and divides the hair on the neck, after which he goes into the presence of the idol, and offers a cloud of incense. Then

he and all present, putting their clothes on their shoulders, rise and stand before the idol with joined hands. Next the slayer, at one blow, cuts off the head. If it be not done at one blow, it is considered as very unlucky. The man who holds the body suspends it over the dish containing the plantain, and the blood runs into it; after which he lays the body down. The officiating bramhūn pours some water on the head, which the other person still holds in his hand, after which the latter carries and places it before the idol; fastening it on each side with two sticks stuck in the ground to prevent its moving. The slayer then going to the body cuts a morsel of the flesh from the neck, and puts it among the blood preserved in the dish, which is now carried and placed before the idol. All the doors are next shut; a light made with clarified butter is placed on the head, and the latter is offered to the idol, accompanied with mūntrūs. If the lamp placed on the head should singe any of the hair, it is said the god is highly pleased with the smell of the burnt hairs. The blood is next offered with mūntrūs, after which the blood is divided into four parts, and again offered to the idol with mūntrūs. Here the ceremony closes.

SECTION VII.

*Hōmā.**

THIS is a kind of burnt-offering. The things offered are clarified butter, sesamum, flowers, boiled rice, rice boiled in milk and sweetened with honey, dōōrvū grass, vilwū leaves, the tender branches, half a span long, of the ūshwūt't'hū,¹ the doomvūrū,² the pūla-shū,³ the akündū,⁴ the shūmēē,⁵ and the khūdirū⁶ trees. Clarified butter alone is sufficient to form the burnt-offering called hōmū, and any or all of these things may be added, but without clarified butter the hōmū cannot be performed.†

If a person wish to perform this worship, he provides a brāmhūn acquainted with the usual forms, and the day before, abstaining from flesh and fish, does not anoint his body, but shaves his head; eats once in the day rice which has not been wet in cleaning. The next day he rises early and bathes, performing the morn-

* From hōm, to offer by fire.

1 *Ficus religiosa*.

2 *Ficus racimosa*.

3 *Butea frondosa*.

4 *Asclepias gigantea*.

5 *Mimosa albida*.

6 *Mimosa catechu*.

† The flesh of goats may be used in the hōmā pōbja. But no Hindoos in Bengal now offer this.

ing ceremonies, and his usual worship. Then coming home he begins the hōmū pōōja, in the presence of his friends, and with the assistance of the bramhūn whom he has chosen. First he sits down, either in the house or before the door, with his face towards the east, and makes a square altar of four cubits with clean dry sand, upon which, with a blade of kooshū grass, he writes the proper mūntrū. He then brings some fire, and taking a little straw in each hand he sets that in his right hand on fire, with which he lights that in his left, and then throws that in his right hand away. He repeats this action again, and then lays down the last wisp of lighted straw on the altar, repeating mūntrūs. Upon this he lays on the wood, kindles a fire, and worships the god Ūgnee (fire). Next he enters upon the burnt-sacrifice: Having already provided clarified butter and sticks, half a span long, as mentioned above, and placed them by his side, he takes up one of these sticks at a time, and, dipping it in the clarified butter, he lays it on the fire, repeating a mūntrū before he lays it on the fire. He may either offer eight, or twenty-eight, one hundred and eight, two hundred and eight, three hundred and eight, and so on till he be satisfied, or till he think the gods have had clarified butter enough.* At the close he puts or pours upon the fire, plantains, the leaves of the piper betle, and sour milk. He does this, as they say, to cool the earth, which, being a goddess, is supposed to have sustained some harm by the heat of the fire. Finally, he makes presents, and entertains bramhūns.

* The god Ugnē was such a glutton, that he was once surfeited with clarified butter, and to cure him Ūrjoonś burnt a forest containing medicinal plants.

SECTION VIII.

Yūgnū.

THESE are the burnt-sacrifices of the Hindoos, in the celebration of which the following ceremonies are commanded :

First, the shraddhū for six generations of deceased ancestors is performed in the morning before the sacrifice ; next the appointment of the sacrificial priests ; then the ceremony called swūstee-vachūnū for the success of the sacrifice, in which the priest, taking up dry rice, scatters it on the ground, repeating mūntrūs ; next sūnkūlpū, when the person, repeating the name of the day, month, &c. declares that he is about to perform this ceremony to obtain such and such a benefit. To this succeeds a sacrifice of white mustard seed to the evil genii and to enemies, to prevent their destroying the benefits of the sacrifice. Then the priest sits down on the altar ; on which are placed things necessary for the different ceremonies, as pans for water, &c. branches of the mango tree, fruits, flowers, garlands, sandal wood, toolsee¹ leaves, vilwū² leaves,

dōōrva and kooshū grass, rice, seeds of sesamum, curds, red lead, small pieces of certain sacred trees to be burnt, mortar and pestle, spoons, meat-offerings, garments, &c. for presents. Next follows the worship (pōōja) of certain gods; after which the altar is set in order for the sacrifice, and the fire prepared; the fire being kindled, the worship of Ūgnee takes place, at the commencement of which the priest repeats a mūntrū to this purport: "Oh! Ūgnee! thou who sittest on a goat, and hast seven columns of fire; thou art energy itself; thou art the mouth of the gods—I worship thee; come." Next one of the priests purifies with mūntrū the vessels, the wood for the sacrifice, and the clarified butter; then he prepares the rice which is to be offered in the burnt-sacrifice; next he performs the burnt-sacrifice either with clarified butter, the flesh of some animal, pieces of wood, vilwū leaves, flowers of the kūrūvēērū* or the water-lily, boiled rice, seeds of sesamum, vilwū, or fruits. To this succeeds the ceremony called būlee, viz. a burnt-sacrifice to certain gods with rice, clarified butter, sugar, curds, milk, flesh, &c. Then a burnt-sacrifice to the nine planets, and to all the gods the priest can remember. An atonement is next made by a burnt-offering of clarified butter, to prevent the bad effects of any mistake which may have occurred in the performance of the different ceremonies. The sacrificing priest must then put on the fire a new poita, cloth, flowers, a plantain, betle, and rice, when the sacrificer, standing behind the priest, must put his right hand on his shoulder, while the latter pours

* Nerium odorum.

a quantity of clarified butter on the fire, till the flame ascends to a great height. If the flame be free from smoke, and surround the altar in a southerly direction, the blessing sought by the sacrificer will be obtained. Next the priest sprinkles some water on the fire, and dismisses the god Ūgnee. The sacrificer then presents fees to all the persons who have officiated at the sacrifice, and the whole ends with a feast to the bramhūns, and the dismissal of the guests with presents.

I have obtained from several shastrūs accounts of the following burnt sacrifices :

The sacrifice of a Man.

First, a covered altar* is to be prepared in an open place near the house of the offerer; sixteen posts are to be erected, six of vilwū, six of khūdirū, and four of ooroombūrū; a golden image of a man, and an iron one of a goat, are to be set up, and also golden images of Vishnoo and Lūkshmēē, a silver one of Shivū, with a golden bull on which Shivū rides, and a silver one of Gūroorū. Brass pans

* The Hindoo altar may have brick-work round it, but in the inside it is to be filled up with pure earth. In the centre some persons make a hole for the fire, and others raise on the centre a small elevation of sand, and so kindle the fire.

are also to be prepared to hold water, &c. Animals, as goats and sheep, are to be tied to the different posts, one of the khūdirū posts being left for the man who is to be sacrificed. Fire is next to be prepared with a burning glass, or, with a flint, or to be brought from the house of an excellent bramhūn. The priest called brūmha is next placed on a seat of kooshū grass at one corner of the altar with an alms' dish in his hand. The vessels and utensils are next sanctified. The priest called hōta then performs certain minute ceremonies, after which he lays a number of blades of kooshū grass all round the fire on the altar. To these and other minute ceremonies succeeds the burnt-sacrifice to the ten guardian deities of the earth, to the nine planets, to Roodrū, Brūmha, Vashoopoorooshū, and Vishnōo: to each of the two latter clarified butter is to be poured on the fire a thousand times. Next another burnt-sacrifice, repeating the mūntrū called poorooshū-sōōktū; then the same sacrifice to sixty-four gods, beginning with Douvarikū. After this, in the name of all the gods above-mentioned, the burnt-sacrifice with the flesh of the other animals tied to the different posts. To this succeeds the human sacrifice. The victim must be free from bodily distemper, be neither a child nor advanced in years.* The hōta must then slay the victim, and afterwards, with small pieces of his flesh, perform the burnt-sacrifice to the above-mentioned

* These victims were bought for sacrifice.

gods, walking round the altar* after each separate offering of the flesh.

The Ramayñũ contains an account of a human sacrifice performed by king Ŭmbürēēshũ, a Hindoo king. The Shrēē-bhagũ-vũtũ also mentions another king as attempting to offer a human sacrifice but was disappointed. For other particulars on this subject, see vol. iii. pages 174, 175, 176, 177, 178, 179.

The sacrifice of a Bull.

In this sacrifice four altars are required for offering the flesh to four gods, Lũkshmēē-Narayũnũ, Ooma-mũhāshwũrũ, Brũmha, and Ŭnũntũ. Before the sacrifice, pũōja is performed to Pri'thivēē, the nine planets, and the ten guardian deities of the earth. Five vil-wũ, † five khũdirũ, ‡ five pũlashũ, § and five ooroombũrũ || posts are to be erected. A bull is to be tied to each post. Before the burning of the flesh, clarified butter is offered on the altar, and afterwards small pieces of the flesh of the slaughtered animals on the four al-

* Walking round a person, a temple, or an altar are marks of respect among the Hindoos. Something similar to this existed among the Jews : hence says David, " I will wash mine hands in innocency ; so will I compass thine altar, O Lord." Psalm xxvi. 6.

✶ *Egle marmelos.*

‡ *Mimosa catechu.*

§ *Butea frondosa.*

|| *Ficus glomerata.*

tars. The succeeding ceremonies are common to all burnt-sacrifices.

This sacrifice used to be very common. The Pūdmū-Pooranū and Mūha-bharūtū contain accounts of a great sacrifice of a bull performed by Rūntec-dāvū.

The sacrifice of a Horse.

Ūshwū-mādhū, or the sacrifice of a horse. In this sacrifice the horse must be of one colour,* without blemish, with good marks, young, and well-formed. On a lucky day, a number of things, as some clay from the Ganges, sandal wood, a pebble, some rice not cleansed, leaves of dōōrva,† flowers, fruits, curds, clarified butter, rice, cakes, red lead, a shell, lamp-black, turmerick, white mustard, gold, silver, metal, a lamp, and a looking glass, are taken by the sacrificer or his priest, and made to touch the forehead of the horse, while mūntrūs are repeated. The horse is next bathed with water in which has been immersed a ball composed of the bark of different trees, and spices; and afterwards superbly caparisoned. The god Indrū is then invoked by a number of mūntrūs, and invited to come and preserve the horse, which is about to be let loose. A

* A white horse is preferred.

† Agrostis linearis.

paper is next fastened on the forehead of the horse, containing an inscription in Sūṅskṛitū to the following purport: "I let this horse loose, having devoted it to be sacrificed. Whoever has strength to detain it, let him detain it.* I will come and deliver it. They who are unable to detain it, will let it go, and must come to the sacrifice bringing tribute with them." The horse is then let loose to go wherever he chooses, and runs at liberty for twelve months, followed by servants belonging to the sacrificer. At the close of the year, he is brought and bound. At the time appointed, a proper place is chosen and cleansed, and an altar of earth, walled round with bricks, sixteen cubits square, and one cubit high, is built, with a roof over it resting on posts. At the east end a hole is made and lined with bricks to contain the fire; or a small terrace of sand may be raised on the altar for receiving the fire. Under the roof is suspended a canopy, with elegant curtains on all sides. A rope is tied round the posts of the altar, with branches of the mango tree, tails of the cow of Tartary, bells, and garlands of flowers. The sacrificer then, with presents, the reading of mūntrās, &c. appoints to their different work in the sacrifice, the acharyū, who reads the formularies; the sūdyū, who regulates the order in which the different ceremonies should fall; the brāmha,† who preserves the fire; the hōta,‡ who lays the things sacrificed on the

* The pooran's give accounts of dreadful wars both among gods and men to obtain this horse.

† He must sit within a cubit of the fire.

‡ In this sacrifice sixteen hōtas are employed.

fire; the oodgata, who repeats portions of the Samū vādū, sitting on the altar. Twenty-one posts, eighteen cubits and ten fingers high, are fixed in the ground, six of vilwū, six of khūdirū, six of pūlashū, one of piyalū,* and two of dāvūdaroo.† Each post is to have eight points at the top, to be covered with painted cloth, and encircled with garlands. The six pūlashū posts are to be put in the ground with their heads bent towards the altar. The horse is to be tied to one of the khūdirū posts. To the other posts thirty animals and birds for sacrifice are to be tied. All these animals and birds are to be purified by water sprinkled on their faces, and by the repeating of mūntrūṣ. Next a silver image of the bird Gūroorū with gold feathers, and sixteen gold bricks, are to be brought. After this the sacrificer and his wife are to wash the feet of the horse, and caparison him afresh. A fan of deer's skin is provided to blow the coals, also some kooshū grass, piles of thin sticks of the fig or the pūlashū tree, a large pestle and mortar for bruising the rice, a bowl made of the fig-tree for holding holy water; a wooden spoon to stir the boiling rice, another large spoon with two holes in the bowl to let the clarified butter fall on the fire; another kind of spoon, to pour the boiled rice on the fire; a pan of water having on its top some branches, fruits and flowers, with the image of a man painted on it, and smeared over with curds, &c.; round the neck of the pan a piece of new cloth is to be tied, five articles, as gold, silver, a pearl, a

* *Chironja sapida*.

† Pine or fir.

coral and a gem, are put in the pan; five smaller pans of water are also placed near the other, ornamented at the outside in the same manner.* The horse is then killed, by the hōta, and all its flesh, cut into pieces, is cast on the fire with clarified butter, repeating mūntrūs. When the serum is put on the fire, the sacrificer and his wife are to sit upon the altar, and receive the fumes arising from the burning of this part of the horse. All the other animals and are next to be sacrificed, amidst the repeating of incantations. These sacrifices are offered to Brūma, Vishnoo, Shīvē, and the ten guardian deities of the earth. At the close, the hōta casts a little curds on the fire towards the North East; sprinkles a little water on the face of the sacrificer and his wife;* bathes them by pouring upon them the water in the large pan repeating mūntrūs; marks their foreheads, shoulders, throats and breasts, with the ashes from the burnt curds.

This sacrifice was performed by many of the Hindoo kings, as mentioned in several of the pooranūs. He who performed one hundred of these sacrifices was entitled to the place of Indrū, the king of the gods. The names of several kings who performed one hundred ūshwūmādhūs are given in the pooranūs.

* The manners of the Hindoos must have been very different at the time this sacrifice used to be offered from what they are now: a Hindoo female of rank never appears now in a public assembly in this manner, permitting another man to mark her forehead with paint, &c.

The sacrifice of an Ass.

This sacrifice used to be performed by a dūndēē, or some other religious mendicant, who, through some fault, had lost his station as a devotee. By performing this ceremony he was restored to his former state.

First, the fire is prepared; next follows the worship of Noirītū; then the sacrificer anoints the ass with turmeric and bathes it; next the ass is tied to a vilwū post, and afterwards purified by repeating mūntrūs, sprinkling it at the same time with water; then a burnt-sacrifice with clarified butter is offered to the ten guardian deities of the earth; after this all the ceremonies are repeated by which a person is created a dūndēē, but the dūndēē's sacred staff is not put into the hand of the mendicant till afterwards. The relapsed mendicant is now placed near the altar; the ass is slain; and its flesh offered to Noirītū in the burnt-sacrifice, after which the staff is put into the hand of the dūndēē, who addresses petitions to the god Ūgnēē, and to the dūndēēs who are present, intreating that he may be restored to his former rank as a religious mendicant. He next performs the burnt-sacrifice, thinking alone on Brūmhū, and then closes the whole by dismissing Ūgnēē, or, in other words, he quenches the fire by pouring curds upon it. This sacrifice is supposed

to be effectual to all spiritual purposes, but it does not restore the dūndēē to his cast among the same class of mendicants.

The sacrifice of other animals.

After preparing the fire, erecting the posts, &c. the animal is purified by the reading of incantations, and tied to an ooroombūrū post. The worship of the god Roodrū, a form of Shivū, is now performed; next the burnt-sacrifice with clarified butter; then with seeds of sesamum and clarified butter; then with short branches of ooroombūrū and clarified butter. After this thirty-two handfuls of rice, intended to be offered in the names of so many gods, is taken up by handfuls by the priest, who repeats mūntrūs; it is then boiled, purified, and pounded in a mortar; then cleaned with a hand-winnow, washed in water, and set on the fire in a new earthen pot, with milk, rice, and water mixed together. Two blades of kooshū grass tied together are put into the pot to purify the food. Part of this boiled rice is next offered as a burnt-sacrifice with clarified butter to thirty-two different gods. After this, the animal is slain; the blood is thrown away, and the flesh, cut in small lumps, burnt and offered with prayers. The boiled rice that remains is then divided into ten parts, and offered on the altar to the ten guardian deities of the earth.

The sacrifice of

This sacrifice must not be performed at a person's own house, but on a covered altar made in a field, or by the side of a river. This altar is to be surrounded by a screen of black cloth, having four entrances. No persons are to know of this sacrifice but the person who is at the expense, and the four officiating bramhūns.

At the four entrances, the worship of Brūmha, Indrū, Yīmū, and Noiritū must be performed. In the centre of the altar the worship of Bhoirūvū, a form of Śhivū. Next the burnt-sacrifice to Brūmha and Indrū with clarified butter. After cutting off the head of the hawk, its blood, mixed with clarified butter, is offered on the fire to Yīmū and Noiritū, with mūntrūs. The flesh mixed with clarified butter is sacrificed to Bhoirūvū. The prayer contained in the mūntrūs is for the removal or destruction of some enemy or enemies. In giving the offerings presented at the time of worship (pōōja), the person performing this sacrifice must turn his back towards the bramhūn who receives them, and see him no more on this occasion. The officiating bramhūn next bathes the sacrificer with the water contained in the pan in which the clarified butter, &c. cleaving to the spoon has been thrown; after which

the person changes his clothes, and, presenting a fee to the officiating bramhūn, returns home.

Jatūstee, or burnt-sacrifice at the birth of a Son.

The father, when he first goes to see his child, must take a piece of gold in his hand. He next, by rubbing two pieces of wood together, produces fire. With the fire thus produced he must perform the burnt-sacrifice to Brūmha, offering clarified butter, in the room where the child was born. This is done to secure the long life of the child. The father rubs the forehead of the child with the clarified butter that remains on the fingers at the close of the burnt-sacrifice. To secure the strength of the child, clarified butter and curds are burnt, and prayers repeated. The mother of the child must sit near the altar of burnt-sacrifice, and receive the smell of the offerings, having the child in her arms. The father must also bind a string of seven or nine threads, and five blades of dōōrva grass, round the wrist of the child. To ten or twelve married females who are present, the father must present oil and betle, and make a feast for them. He must also sprinkle water on the forehead of the child with some blades of kooshū grass. This burnt-sacrifice is never performed at present.

Sacrifice after death.

This ceremony is performed only by the *sāgnikū* brāmhūns, who burn the bodies of their dead with the fire kindled at the birth. Before the burning of the body with this fire, the burnt-sacrifice with clarified butter is performed. The dead body, after bathing, is laid near the fire upon the altar, and, at the close of the sacrifice, the person officiating puts some of the clarified butter to the mouth of the deceased. When the fire is made to surround the body, a *mūn-trū* is repeated, the prayer of which is, that all the sins collected in this body may be destroyed by this fire, and the person obtain an excellent heaven.

Sacrifice to the Nine Planets.

Most of the forms used in the preceding sacrifice are the same as in this. The only differences belong to the wood and food burnt, to the images of the planets, and to the fees presented at the close of the ceremony.

To *Sāōryū* are offered (burnt) small pieces of the *ūr-kū** tree; to

* *Asclepias gigantea*.

Chündrū, those of the pūlashū; to Mars, those of the khūdirū; to Mercury, those of the ūpamargū;* to Jupiter, those of the ūshwūt-t'hū;† to Venus, those of the ooroombū;‡ to Saturn, those of the shūmēē;§ to Rahoo, blades of dōōrva grass; and to Kātoo, blades of kooshū grass.

In honour of Sōōryū is burnt boiled rice mixed with molasses; milk is to be mixed with the rice offered to Chündrū; with that to Mars curds; with that to Mercury clarified butter; to Jupiter is offered frumenty; to Venus boiled rice alone; to Saturn various kinds of food; to Rahoo goat's flesh or fish; to Kātoo blood from the cut ear of a goat mixed with rice.

The image of Sōōryū is to be a round piece of mixed metal measured by the thickness of twelve fingers from edge to edge; that of Chündrū is to be like a half moon, a cubit from end to end; that of Mars a triangular piece of metal measured by the thickness of six fingers; that of Mercury is to be a golden bow measuring the thickness of two fingers from one extremity to the other; that of Jupiter is to be like a flower of the water-lily; that of Venus to be a four-square piece of silver; that of Saturn an iron khūrgū; that of Rahoo an iron mūkūrū; and that of Kātoo an iron snake.

* *Achyranthes aspera.*

† *Ficus religiosa.*

‡ *Mimosa alba.*

The offering (dikshinū) to Sōōryū is a milch cow; to Chūndrū, a shell; to Mars, a bull; to Mercury, a bit of gold; to Jupiter, a piece of cloth; to Venus, a horse; to Saturn, a black cow; to Ra-hoo, a piece of iron; and to Kātoo, a goat.

When the officiating bramhūn performs the worship of separate planets, he must put on different coloured clothes, and offer various coloured flowers.

This is the only burnt-sacrifice, except the hōmū, performed at present in Bengal. It is attended to in order to remove the supposed baneful influence of an evil planet.

Besides these, there are a great number of other burnt-sacrifices, as, Rajū-sōōyū. This is a sacrifice with clarified butter, &c. formerly offered by the kshūtriyū kings to atone for the sin of destroying men in war.—Vajū-pāyū, a sacrifice performed by kings for the removal of sin.—Ūgnishtōmū, a sacrifice to Ūgnee.—Jyōtishtōmū. This sacrifice was performed to obtain a glorious body.—Ayooshtōmū. The benefit sought by this sacrifice was long life.—Sūrpūgnū, a sacrifice to destroy snakes.—Mūha-vrūtū, a sacrifice to Brūmha, to obtain the heaven of this god. At the close of this sacrifice, a bramhūn and his wife were brought, worshipped, feasted, and loaded with presents.—Poundūrikū. This burnt-sacrifice is performed with the

flowers of the water-lily dipped in clarified butter, in order to obtain Vishnoo's heaven.—*Ūtiratrū*. This is a sacrifice performed in the last stages of the night, to the god Brūmha.—*Ūbhijitū*, a sacrifice for victory over enemies.—*Vishwū-jatū*, a sacrifice to obtain universal conquest.—*Sūptū-yamū*. This sacrifice must be performed for seven days together, praying for heaven.—*Agnāyashta-kūpalū*. To perform this sacrifice eight golden vessels were required, but in case of poverty earthen ones were allowed.—*Oindrūdūdhee*. This sacrifice was performed with curds, made from milk taken from the cow while the calf was kept at a distance with a twig of the *pūlashū* tree; the whey was to be given to a horse.—*Oindrū-pūyū*. This sacrifice was performed with milk, for the salvation of the sacrificer, and those of his relations who had died without the performance of the necessary ceremonies at and after death.—*Oopangshoo-yagū*. This was a sacrifice to *Sōōryū*, &c.—*Dūrshū-poūruū-masū*. This sacrifice was performed to obtain religion, riches, the desire of the heart, and happiness hereafter.—*Prñja-yagū*, a sacrifice performed by a king for the good of his subjects.—*Ritoo-yagū*. This sacrifice was attended to for six years, varying the time according to the six seasons.—*Oodblit*, a sacrifice to obtain a large increase of the fruits of the earth.—*Shōsh-yūntē*, a similar ceremony for the good of the sacrificer's family.—*Voishyūshtōmū*. A sacrifice to obtain pardon of sin and heaven.—*Sprvvū-dūkshinū*; so called because the fees to the officiating bram-

hũns, at the close of this sacrifice, amounted *to the whole property of the sacrificer*.*—Swishtikrit. A common sacrifice.—Dakshya-yñũ. Ditto.—Nũvũ-shũshyāshtee. This was a sacrifice with first fruits to obtain good harvests in future.

SECTION IX.

Jũpũ.

Jũpũ is the repeating the name of a god, in which a person, taking a bead-roll, repeats the name of his chosen god, counting by his beads, ten, twenty-eight, one hundred and eight, or two hundred and eight, and so on adding to every one hundred and eight, not less than one hundred more. In this way, the person may go on to any length, and for any period of time; but this repeating the name of a god is not considered as efficacious unless the person at the same time keep his mind fixed on the form of his chosen god. Many persons employed in business perform jũpũ without beads, by counting their fingers. These persons generally do it immediately after

* One of the gifts proper to be presented to bramhũns is a person's whole property! See a succeeding article, *danũ*. Here the fee at the close of a sacrifice is a person's all! Such is the rapacity of these priests of idolatry.

bathing, as they sit by the river side. A person may repeat the name of his god so loud that he himself can hear the sound ; or he may do it so as not to be heard ; or he may fix his mind upon his god, and sit in silence. The voishnūvūs can only perform jūpū in the day, not in the night. The shaktūs and soivyūs may do it either day or night. If a shaktū perform jūpū in the latter part of the night, his reward will be greater. I have heard persons say that the name of God is like fire, by which all their sins are consumed.

A person may obtain whatever he desires by performing this ceremony. Before he begins to repeat the name of his god, he thinks within himself, “I will repeat the name of god so many times to obtain such an object,”—perhaps he wants a wife ; or that his wife may become fruitful ; or he wishes for money, say a lack of roopees ; or recovery from sickness ; or relief from misfortune. To obtain these things, or whatever else he wishes for, he begins to repeat the name of his god, and believes that the god becomes subject to his wishes by jūpū.

Some persons perform jūpū once in the day, at two or three different times ; some ascetics do it day and night, year after year, except when eating, sleeping, bathing, &c. Jūpū makes an essential part of every pōōja. Besides repeating the name of his god, a bramhūn repeats the gayūtree at three different times daily.

The Hindoos have a ceremony in which they sit upon a dead body, and repeat the name of a god, which they say brings great fruit to the worshipper. This ceremony they call *Shūvū-sadhūnū*. Another ceremony, almost like it, is performed, when the person sits among the ashes where dead bodies have been burnt, repeating the name of his god. This is called *Chita-sadhūnū*.

The *Tūntrū-sarū* contains an account of the Mala* *Sūngskarū*, a ceremony which is performed in the following manner: The person who performs this ceremony sits down on the floor of his house, and taking some green, red, black, yellow, and white paint, makes the shape of a water-lily on the floor; upon this he places a small brass dish; upon the dish he puts nine leaves of the *ūshwūtt'hū* tree, and places his mala upon the leaves; and upon this puts some of the cow's urine, cow dung, sour milk, milk, and clarified butter, mixing them together and repeating a *mūntrū*; then he puts some honey, sugar, sour milk, milk and clarified butter, upon the mala, repeating a *mūntrū*; then some red lead and spices with a *mūntrū*; then with *mūntrūs* he gives the mala a soul; then according to the usual forms, he performs *pōōja* to the god whose name he intends to repeat with this mala; then the burnt-sacrifice; then a fee. In this way the mala is prepared for use.

* The Hindoo bead-roll is called Mala, and so are their necklaces,

The Tūntrū sarū also contains an account of another ceremony called Poorūsh-chūrūnū, which is to be attended to in the following manner; If the ceremony be performed before an eclipse either of the sun or moon, the person abstains from fish, from anointing himself with oil, connubial intercourse, &c. The next day, at the beginning of the eclipse, he bathes, repeats a prayer, reads mūntrūs, and performs jūpū with his wet clothes on, being in a hurry on account of the eclipse; he continues performing jūpū during the time of the eclipse, keeping count as he repeats the name of his god. At the close of the eclipse, he rises, bathes, and eats; the next day he performs tūrpūnū, pōḍja, a burnt-sacrifice, and entertains bramhūns, regulating these acts according to the numbers in the jūpū of the preceding day. This ceremony is performed for the purpose of giving perfection to the mūntrū of his guardian deity, and to the jūpū which he shall at any future time perform. There are several other similar ceremonies, viz. Mūha-poorūshū-chūrūnū, Masū-poorūshū-chūrūnū, Khūrdū-poorūshū-chūrūnū, Gūyatrēe-poorūshū-chūrūnū, &c.

SECTION X.

Stüvũ.

THIS act of Hindoo holiness consists in reciting certain forms of adulation respecting the gods, as "Oh ! Shivũ, thou art able to do every thing ! thou art the Preserver of all ! thou art the Fountain of life !" One of the Tüntrũ shastrũs contains the following example of stüvũ : Kartikũ one day addressed Vishnoo thus : "Thou art the god of gods ; therefore I come to thee to enquire how I may perform stüvũ to Shēētũla, that she may remove swellings on the body." Vishnoo gave Kartikũ the following example : "I salute Shēētũla, the goddess, for she can remove the fear of boils : that person who is pained with burning boils, if he repeat "Shēētũla, Shēētũla," will get rid of his pain ; if any person be afflicted with fever, with offensive smells, with bad eyes, if he repeat "Shēētũla, Shēētũla," he will recover ; if a person have an incurable disease, yet if he repeat the name of Shēētũla, he will infallibly recover ; if a person be very weak, or have an ulcerated throat, or be afflicted by a malignant star, and every means of relief fail, yet if he meditate on Shēētũla, he will recover : if a person be suffering for

some sin, yet if he think on thee, (Shċētŭla) he shall recover: if a person be afflicted with a disease which no other god can cure, yet if with true devotion he think on thee, he shall recover. Those blessings which can be obtained only from other gods by the performance of hōmŭ, pōōja, sacrifice, &c. may be obtained by only thinking upon thee. The person who worships thee with water only, if he do it with faith and devotion, shall obtain his desire." At the close, Vishnoo forbid Kartikŭ to give this form of stŭvŭ to any one, unless indeed the person received it in faith and devotion.

Stŭvŭ is performed at the close of every pōōja; at the time of bathing, in the morning and evening, &c. It is in fact restricted to no particular period. When performed, the person throws his cloth over his neck, joins his hands in a supplicating manner, and repeats the words of the stŭvŭ with a loud voice. If the stŭvŭ be not repeated with a loud voice, says the Tŭntrŭ-sarŭ, 'no merit will arise from it.

The power of stŭvŭ over the gods is very great. The Hindoos say that by stŭvŭ a person may obtain from the gods (who are fond of flattery) whatever he chooses. The forms of address are taken from the shastrŭ, though on some occasions a person may recite words of his own invention.

SECTION XL

Kāvūchū.

THESE are prayers, addressed to the gods at the close of what is called pōōja. Most of them are found in the Tūntrū shastrūs ; a few in the pooranūs. These prayers relate to the welfare of the petitioner here and hereafter. They are given by a gooroo to his disciple at the time the latter is instructed in the forms of performing pōōja.

For the information of the reader, I give a specimen of one of these prayers from the Tūntrū-sarū : “ O ! Hūnoomanū ! when I go eastward, do thou preserve me ! O ! son of Pāvūnū ! when I proceed southward, do thou keep me. O ! beloved son of Kāshūree !* when I go westward, do thou preserve me. O ! Kamūgnū !† keep me from danger when I go northward. O ! Sa-

* Kāshūrē was married to the mother of Hūnoomanū (if marriages take place among monkeys) and Hūnoomanū was an illegitimate son by Pāvūnū. These prayers are therefore addressed to a bastard.

† This monkey-god is called by this name, as the destroyer of evil desire, from Kamū, desire, and hūnū, to destroy.

gūrū-parūgū !* save me when I ascend upwards. O ! Believer in Vishnōo ! save me when I descend. O ! burner of Lūnka ! (Ceylon) deliver me from all danger. O ! counsellor of Soogrēevū ! preserve my head." [In this manner the person addresses petitions to this monkey-god, as for his head, so for the preservation of every member of his body, from the forehead to the toes.] He who repeats twelve times this form of stūvū to Hūnoomanū beneath the ūrkū tree, will obtain long life, be the strongest man on earth, and Lūkshṃēē (Fortune) will never leave his house. If he repeat this kūvūchū seven times, at twelve at night, standing in water, he will be able to drive away from his body every kind of disease. He who repeats this kūvūchū, at any time, or in any place, will obtain beauty, eloquence, wisdom, strength, victory, patience, and be free from fear and disease. If any one bind this kūvūchū (as a charm)† on his arm, he will obtain every desire of his heart.

Kūvūchū may be performed three times or once a day. The benefits are innumerable.

* Sagārū, sea, parūgū, the crosser, alluding to his jumping across the sea to Lūnka (Ceylon).

† Not only the Hindoos but the Mūsūlmans also are much attached to charms. One day I saw a Mūsūlman woman dropping some slips of paper in the river, and, upon enquiry I found that these scraps of paper contained some sacred words, and that the woman was presenting these papers to the river-saint, Khajakhājū, in hopes of obtaining some blessing, as relief from sickness, service, or the like.

SECTION XIX.

*Sūndhya.**

THE shastrūs have prescribed certain ceremonies to be performed morning, noon and evening, and these are called by the name of sūndhya. They may be performed in the house, or by the side of a piece of water.

In the sūndhya are included, snanū, achmūnū,† water presented to the rishees, certain forms of praise to the god Sōōryū, (the sun); repeating of the gayūtrēē; water offered to certain gods with mūn-trūs; pōōja to Sōōryū, to whom the worshipper, at the close, makes a bow, by raising his joined hands to his forehead.

* From śūng, a preposition, and dhyoi, to think.

† The sipping of water, and touching certain parts of the body with different fingers of the right hand.

SECTION XIII.

*Danũ.**

THERE are four kinds of danũ : First, Making presents to bramhũns learned in the shastrũs ; 2d. Giving to those less learned ; 3d. Giving to unlearned bramhũns ; 4th. Giving to any one who is nearly equal to a bramhũn, viz. one whose father was a bramhũn but his mother a shōōdrũ, and who does the inferior work of bramhũns. Besides this, giving food to the hungry, and garments to the naked, goes by the name of danũ.

The things that may be given are, whatever may be eaten, whatever is worn ; or whatever is an article of use among Hindoos. These are the common gifts, but the shastrũs have pointed out other things, which may be reckoned as among extraordinary gifts ; as, a mountain of gold,† or silver, or brass, or rice, or other arti-

* From—da, to give.

† In one of the smitees is an account of a prostitute who offered an artificial mountain of gold. About twenty years ago Chũnoo-ghōshũ, a kaist'hũ of Midnapore, gave to the bramhũns an artificial mountain of gold. About twenty-five years ago Gōpālũ krishnũ, a voidyũ of Rajnũgũrũ presented to the bramhũns three mountains, one of gold, another of rice, and another of the seeds of sesamum. The height of these mountain-gifts is given in the pooshkũrũ-klhũndũ of the Pũdmũ-pooranũ. It must not be supposed that these mountains were very large, but it is necessary that figures of trees, deer, &c. should be seen on them. G g 2

cles ; a daughter in marriage without receiving a fee ;* land ;† a pool of water ;‡ a shalgramū ; a house containing food, clothes, &c. for twelve months ; gold ; cows ; elephants ; horses ; palanqueens ; a road ; a copy of a pooranū ; *a person's whole property ; yea, even his life.*

There are three ways of presenting a gift, one in which the giver worships the receiver, and repeats mūntrūs ; another in which the person gives from his own benevolence, and the last in which the

* Almost all the respectable Hindoos say, that receiving a fee for a daughter is like selling flesh ; yet the lower orders of bramhūns commonly receive money on giving a daughter in marriage. Formerly the Hindoo rajas assisted the bramhūns by giving them money for the expences of their weddings. A story is told of a raja who was addressed by a bramhūn to bestow a gift upon him for the expences of his marriage. The raja, in a joke, told him he could not supply his wants, but ordered him to go and put a necklace round the neck of the first woman he met with, and let her become his wife. The bramhūn went out, and met the raja's mother returning from bathing. When about to put the necklace on her, she demanded the reason of this strange conduct, and the bramhūn explained. The old lady told him to wait, and she would bring about what he wanted : she therefore went, and sat at the door of the house till her son came to enquire why she did not come in. She replied, that she was become the wife of such a bramhūn, and that she must go with her new husband. The raja, thunderstruck, called for the bramhūn, gave him a thousand roopees towards his wedding, and brought his mother into the house again.

† It is very common for rich land-owners at present to make presents of land to bramhūns. At every shraddhā for a father or a mother, a piece of land, or its value in money, is almost invariably given to bramhūns, unless a person be very poor. Many of the Hindoo rajas sought out poor bramhūns and gave them pieces of land. A story is told of Kēerttēē-chāndrī, raja of Burdwan, who once found a poor fatherless boy, the son of a bramhūn, tending cattle ; he gave him a village, and as much land as he could run over without stopping : and disinherited the shūddrī who had dared to employ the son of a bramhūn in such a mean occupation. The same raja ordered a man to be cut in pieces for refusing to restore to a bramhūn a grant of land, which the former had bought in a lot which had been offered for sale.

‡ Pools are cut every year in all parts of Bengal, and offered to all creatures, accompanied with a number of ceremonies.

giver prays for some blessing promised in the shastrū on presenting such a gift.

If a shōōdrū present a gift to a bramhūn,* he bathes, &c. and then carries it fasting. If he wishes to accompany it with a mūntrū, he takes a bramhūn with him to repeat it. When he arrives in the presence of the bramhūn, he sprinkles the gift with water, repeating a mūntrū, that it may be thereby purified, and then he makes his present in such words as these: "Sir, I have presented to you this gift: let me have your blessing, that I may go to heaven, or, that my father may go to heaven, or that it may be imputed to me as an act of merit." He solicits some one of these blessings, or something he thinks important. If he give the present without a mūntrū, he need not bathe, nor make any other preparation, but may give it at any opportunity. However, the fruit arising therefrom will only be half as much as if a mūntrū had been read.

The fruit arising from danū is various: If a man make a present of land he obtains heaven; if of a cow, he will ride on a cow across the river Voitūrūnēē after death; if of water to a bramhūn, he will

* A bramhūn receiving presents from the hands of a shōōdrū is severely censured by the shastrīs, but almost all the bramhūns at present receive these gifts. A bramhūn who becomes priest to a shōōdrā falls very low; the bramhūn who eats at the houses of shōōdrīs is something higher; the bramhūn who has no other intercourse with shōōdrīs, but who yet receives gifts from them is still more respectable, but the bramhūn who refuses even gifts from shōōdrīs has a name of honour (śhōōdrū prātee-grahēē), and his family is considered as very pure and respectable. Four or five such families may exist at present in Bengal.

find refreshing water after death in his journey to Yūmalūyū (the residence of Yūmū, the judge of the dead); if of clothes, he will have plenty of clothes after death; if of food to the poor, he will be well fed hereafter; if of a house to bramhūns, he will have a 'palace in heaven; if of a daughter to a bramhūn without a fee, he will gain as much as if he had given the whole world; if of an umbrella to a bramhūn, he will never suffer from the rays of the sun in another world; if of shoes, he will never suffer from the heat of the ground in his way to heaven; if of perfumes to bramhūns, he will never after death receive an offensive smell; if of medicine to the blind, he will be delivered from darkness hereafter.

If danū be performed by the side of the Ganges, at Kashēē, Prū-yagū, or at other holy places, the fruit becomes prodigious.

SECTION XIV.

Entertaining Bramhūns.

AS might be expected, in a system formed by bramhūns, entertaining them is represented as an act of the highest merit. Every thing presented to the gods also becomes the property of the bramhūns. Feasts are frequently prepared for bramhūns, under the idea that to entertain them is to feed the gods themselves.

At the close of all religious ceremonies in which bramhūns have been employed as priests, they and other bramhūns are entertained; private individuals, during particular holidays, according to their ability, feast one or more bramhūns; a person on his birthday, on the anniversary of the day when he received the initiating mūntrū, at the full moon, at any feast, &c. entertains bramhūns. During the whole of the month Voishakū, it is very meritorious to give feasts to bramhūns. If a shōōdrū feast bramhūns, it is an act of great merit; and it is the same if one bramhūn entertain another. If a bramhūn however eat at the house of a shōōdrū, he only eats such things as he may safely do without losing cast. If he eat boiled rice,

he cooks it with his own hands, or some bramhūn of equal rank does it. But it is not considered as honourable for a bramhūn to eat at the house of a shōōdiū.

In some parts of India, after a bramhūn has been entertained, the master of the house approaches him, and rubs on his forehead some paint, and on this puts some grains of rice, and adds a present of money.

SECTION XV.

Hospitality to Guests.

THE shastrūs very strongly recommend, as an act of great merit, hospitality to travellers, or strangers,* of all casts; but the merit of the action is far greater when a bramhūn is the guest.

The traveller, when he wishes to rest for the night, goes to a

* "No guest must be dismissed in the evening by a house-keeper: he is sent by the returning sun, and whether he come in fit season or unseasonably, he must not sojourn in the house without entertainment. Let not himself eat any delicate food, without asking his guest to partake of it: the satisfaction of a guest will assuredly bring the house-keeper, wealth, reputation, long life, and a place in heaven." Sir W. Jones's *Translation of Mānsoo*.

house, and says, "I am ütithēe," i. e. I am to be entertained at your house. The master or mistress of the house, upon hearing this, gives him water to wash his feet, and also a seat, tobacco, water to drink, &c. A separate place for travellers to sit and sleep in, is provided in most decent families. After these first refreshments, they give the guest wood for fire, a new earthen pot to cook in; then rice, split peas, oil, spices, &c. These he cooks,* and eats. After chewing betle, and smoking, he goes to rest. The next morning he departs, sometimes without saying any thing, and at other times he takes leave.† In the houses of the poor or the covetous, a stranger meets with worse entertainment, but this is the form of the business.

Not unfrequently, however, the mistress of the house excuses herself to a person wishing to become a guest, alleging that there are none but women and children at home; or she makes some other excuse. Sometimes if the men be at home, they conceal

* Almost every Hindoo is either constantly or occasionally his own cook.

† The Hindoos have no word for "thank you," in their common language, and gratitude itself appears to make no part of their virtues. The greatest benefits conferred very rarely meet with even the least acknowledgment. I have known European physicians perform the most extraordinary cures on the bodies of the natives gratuitously, without a solitary instance of a single individual returning to acknowledge the favour. Amongst the higher orders of Hindoos, however, sometimes the master of a house says to a guest on his departure, "You will excuse all inattention," and the guest replies, "Oh! Sir, you are of a distinguished cast! What shall I say in return for the manner in which I have been entertained? Such food! such a bed! But this is like yourself. Nobody entertains a guest as you do. May Lākshmēē (the goddess of riches) ever dwell in your house."

H h h

themselves, and send word out, perhaps by a female servant, that there is nobody at home, the family being gone to the house of some relation. Not unfrequently, the traveller murmurs on going away, exclaiming that the people of this village are so depraved, that they refuse a handful of rice to a traveller. It is not very uncommon for a traveller to go to several houses, and be refused at all.* This is partly owing to the covetousness of some, and to the fears of others, not knowing but the stranger may plunder the house in the night. Where persons have porches in front, at the outside of their houses, they have less fear, as the stranger is then kept at a distance. This hospitality to strangers is indeed sometimes abused by a thief, who robs the house and decamps. Yet if a person refuse to entertain a stranger, the shastrū says all the sins of the guest become such a person's, and his holiness also becomes the guest's. If a person do not stay all night, he is entertained and then goes forward on his journey. If a family have not sufficient to entertain a guest, the shastrū orders that they shall divide half they have with the guest, or go and beg for his relief. The stranger after eating may take nothing uncooked from the house. If he do, it is a great sin.

* I suppose, in all Eastern countries it is a custom for guests to be thus entertained at private houses. The address of our Lord to his disciples seems to intimate that such was the case among the Jews: "And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And whosoever shall not receive you, when ye depart out of that house, &c. Matt. x. 11, 12, &c.

A person of the name of Gōlūkū-Chūndiū-Rayū, of Serampore, sirkar to the Danish Company, has particularly distinguished himself in the present day as the most eminent Hindoo in this part of Bengal for liberality to strangers. Upon an average, five hundred persons were formerly fed daily at and from his house; some eating there, and others carrying away their dinner, in an uncooked state. These persons are chiefly Hindoos, though some are Mūsūlmans. They are generally travellers; many are mendicants. Some are entertained for two or three days, and many have presents of cloth, money, &c. made to them. It is said that he used to spend in this way fifty thousand roopees a year.

SECTION XVI.

Reading and hearing the Pooranūs.

AT the close of most of the pooranūs, the writers affirm, that it is an act of the greatest merit, extinguishing all sin, for the people to read or hear these works read.

The names of those pooranūs which are principally read in Bengal, and heard by the people as an act of merit are, the Mūhabha-

rütü, Shrēē-bhagüvütü, Kalikü pooranü, Ootkül-khündü, Kashēē-khün-dü,* &c.

Some lucky day, especially in the months Kartikü, Maghü, or Voishükhü, is chosen. A place like a shed, covered above with thatch and open on all sides, is prepared, sufficient, if the ceremony be on a grand scale, for four or five thousand people. At one end, a place rather elevated is prepared for the person who is to read aloud. At the other end a place is closed by a curtain where the women are to sit. If there be a portico to the house, it is enclosed by a curtain, and from this portico the women hear, and peep through the crevices. Mats are spread for all to sit down, the bramhüns in one place, the kaist'hüs in another,† and the shōōdrüs in another. For several days before-hand the pündits and other bramhüns are entertained. On the appointed day all take their places: the person at whose expence this is performed, after bathing, enters the assembly, acquaints the pündits with his design, and asks leave to choose those who are to act. Leave being granted, he chooses the persons who are to be principal actors, gives to each as a present a piece of cloth, and directs them what to do. They then take their places. The per-

* These two last works are parts of the Shündü pooranü.

† When a person of the kaist'hü cast has a pooranü read at his house, before the reading commences the officiating bramhün performs the worship of the book, of the author, and of the person whose actions are celebrated in this work. Flowers, rice, &c. are presented to the book, and to the persons worshipped, and a burnt-offering is also presented.

son who sits on the elevated seat, and reads aloud, is called Pat'hūkū, viz. the reader. Below him, on the right and left, sit two pūndits called Dharūkūs, whose business it is to report should there be imperfections in the manuscript read. Before him sit two persons, who are called Sūdūsyū, and whose business it is to judge between the Pat'hūkū and the Dharūkūs should any disputes arise between them about the exactness of the copy. These two should be well read in the pooranūs. Two other persons sit also in front called Shrōta. These persons sit and hear only. The person at whose house, and at whose expence, this is performed, places these men to hear in his stead. He hears himself, it is true, but he may be called aside, and as this is a work of merit, he has the merit of all he hears himself, and also of all that these two hear for him. The Pat'hūkū then begins to read aloud one of these pooranūs. This may be about nine or ten o'clock in the forenoon. The first day they sit only about an hour. On the succeeding days they begin at seven and continue till twelve. In the afternoon they meet again, when the meaning of what was read in the forenoon in Sūngskritū is to be given in Bengalee. Before breaking up in the forenoon, the person at whose house this ceremony is performed, invites a bramhūn called Kūt'hūkū, to give the meaning to the people in the afternoon, and presents him with a piece of cloth. To call the people together in the afternoon they sound the conch, &c. Being met, at about three or four o'clock, the Kūt'hūkū takes the seat of the

Pat'hūkū, placing the shalgramū upon a stand before him. All the people, on entering, make prostration to the shalgramū and to the bramhūns. When all the people are assembled, a bramhūn gets up in the name of the master of the house, and presents first a garland of flowers, and some white paint to the shalgramū, then puts garlands on the neck, arms, and head, of the Kūt'hūkū, and white paint on his breast, forehead, &c. then he puts garlands on the necks of the bramhūns and on some of the shōdrūs. After this the Kūt'hūkū reads, or rather sings.

At times the passions of the multitude are greatly moved. At these seasons some one perhaps presents the Kūt'hūkū with a piece of money; sometimes the multitude laugh in a roar. The whole is closed at dusk, when the people go home, and talk over what they have heard. This method continues from day to day till the book be got through. If it be the Mūhabharūtū, it lasts four months; if the Shrēe-bhagūvūtū, one month, or thereabouts.

Some persons entertain the bramhūns on the last day instead of the first, dismissing them with presents of different kinds. To the other casts also a dinner is given. It is said, that not less than a lack of roopees has been spent at a time by rich men in this way. The person who causes these books to be read to others, is said to obtain an immense quantity of merit. Yet many parts of these

books are so obscene that a modest person could not sit to hear them.

SECTION XVII

*Gēetū.**

THE Hindoos, as an act of holiness, employ persons to sing those parts of their shastrūs, which contain the history of their gods. To hear these songs is a very meritorious action. These songs have been composed in the Bengalee from the following, among other shastrūs, the Chündēē, Ramaytūnū, Mūhabharūtū, Kalēē-pooranū, Shrēē-bhagūvūtū, Gūngū-bakyūvūlēē, Pūdmū-pooranū, Shivū-pooranū and Kashēē-khūndū. The names of the songs are : Kalēē-kēertūnū, Ūnnūda-mūngūlū, Krishnū-mūngūlū, Gūnga-bhūktēē-tōrūnginēē, Kūvee-kūnkūnēē, Mūnūsa-mūngūlū, Hūree-sūngkēertūnū, Pēērār-ganū, Dhūpār-ganū. Amongst these, the first relates to the goddess Kalēē; the second to Doorga; the third to Krishnū; the fourth to Gunga; the fifth to Doorga; the sixth to Mūnūsa; the seventh to Hūree, i. e. Krishnū; the eighth to Mūsūlman saints (pēērūs), the ninth respects Krishnū and the milk-maids.

As a specimen of the manner in which this singing is conducted, I insert an account of the performance called Kūvee-kūnkūnū. Sometimes a rich man bears the expence, and at other times half a dozen persons join. If the former, he has the performance in his own yard, and if several unite, it is done in some suitable place in the village. The place is swept, and an awning put over it. The singers may be bramhūns, or any other cast who have learnt the song. They consist of eight or ten persons, attended by four or five musicians. Upon the ancles of all the singers are brass rings, which make a jingling noise. In their left hands they hold a brush of the tail of the cow of Tartary, and in their right round flat pieces of metal, which, by being shook, make a jingle. The singers being ready, the musicians sound the drum, and begin to sing, when the people come together in great numbers. The drum is continued till all the people are assembled and have taken their places. The singers then stand up in the midst. The chief singer steps forth, and after a short preface, begins to sing, moving his feet, and waving his hands, and now and then dancing, in the midst of the song. The softer music also plays during the singing, and the other singers take parts, and join the chief singer, waving the cow-tails, and dancing with a slow motion. When the passions of the hearers are affected, or when it is supposed the singer has performed well, some throw small pieces of money down to him. They sing from about ten o'clock till four in the afternoon. From nine to ten or eleven at night the singing is again

carried on. Sometimes it lasts only half a day, at other times a month. At the great annual festivals many persons hire singers to attend during the days of the pōōja.

The Kūvee-kūnkūnū song contains the history of a merchant, the worshipper of Doorga. This man, during his pursuit of wealth, had neglected to repeat the name and perform the worship of Door-ga. In consequence, the goddess brought him into trouble. At the port where he arrived, he was seized, put into prison, his property confiscated, and he was about to be beheaded. He then began to perform stūvū to Doorga; and in a dream the king of this place saw the goddess, who forbade him to hurt her worshipper, and commanded him to restore all his property.

Each day a new song is chosen. The singers receive according to their merits. When the singing is to continue twenty days, if the person at whose house the performance takes place be not very rich, the body of singers receive about twenty-five or thirty roopees; of this sum the head-singer receives eleven, roopees the first assistant eight, and the two other singers receive the remainder in equal portions. At this rate, each of the inferior singers receives about eight-pence or nine-pence a day. For this trifle they almost tear their throats, singing till they are black in the face, and till they become quite hoarse. The performance being out of doors, is very

unfavourable to vocal efforts, and the exertions of the singers are in consequence very painful. The gifts to those singers who excel often increase the allowance considerably. At the close, the singers have garments, &c. presented to them. A rich man increases these presents, and adds different utensils and ornaments. He also gives a feast to the bramhũns. Sometimes women are employed, though not very frequently.

The hearing of these songs, however filthy some of them may be, is considered as the way to destroy sin.* The difference betwixt Yatra and Gœtũ is, that in the former the singing is accompanied by pantomimical performances, while the latter consists in simply singing over the words of the shastrũ, accompanied with dancing and music.

* The Hindoo shastrũs teach, that sin is removed in two ways, viz. by the performance of meritorious actions, and by sufferings.

SECTION XVIII.

Yatra.

IN different parts of the year, but especially in the months Jyoisht'hū, Asharū, Shravūnū, Bhadrū, and Ashwinū,* assemblies are formed in the night to see the pantomimical representations called Yatra.

In Bengal these entertainments refer to the histories of Krishnū, Ramū, Shivū, and Doorga. A number of different yatras are performed respecting these deities. I just mention a few of those which relate to the history of Krishnū: Manū-bhūngū, or the removing of Radha's jealousy; Kūlūnkū-bhūnjūnū, or the removal of Radha's disgrace for cohabiting with Krishnū; Pōōtūna-būdhū, or the destruction of a rakshūsē sent by Kūngshū to destroy Krishnū. Prūlūmbū-būdhū, or the destroying of a rakshūs called Prūlūmbū, sent by Kūngshū against Krishnū; Danū-khūndū, or certain tricks of Krishnū with the milk-maids; Nouka-khūndū, or Krishnū and the

* In these months the yatras were originally performed.

milk-maids going upon the water in pleasure boats ; Būstrū-hūrūnū, or Krishnū's running away with the clothes of the milk-maids while they were bathing ; Kaleeyū-dūmūnū, or the killing of a great serpent by Krishnū ; Ūkrōōrū-sūngbadū, or the journey of Krishnū to Mūt'hoora ; Dhōōlēē-sūngbadū, or Radha's inviting Krishnū to come back to her to Vrindavūnū ; Vūkasoorū-būdhū, or Krishnū's destroying Vūkū, an ūsoorū ; Rasū, or Krishnū's play with the milk-maids in the woods of Vrindavūnū ; Yūnmū-yatrū, or the history of Krishnū's birth ; Kūngshū-būdhū, or the playing of Kūngshū ; Gōst'hū-yatra, or the childish play of Krishnū with the children of the milk-men ; Radhika-raja ; this is the exhibition of a scene when Radha, out of sport, was made a king, and had all sorts of officers about her as a sovereign prince.

The entertainment called Manū-bhūngū is founded on a story, the purport of which is as follows : Radha sent for Krishnū to meet her in the forest of Nikoonjū. As he was going, another of his mistresses met him, and detained him till morning. Early in the morning, Krishnū went to Radha, but she, full of jealousy, would not speak to him, but ordered him to be driven away. Krishnū was very uneasy, and sent people to conciliate her, but in vain. At length he assumed the form of Shivū, as a mendicant yōgēē, his body covered with ashes, his eyes inflamed with intoxicating drugs, &c. In this manner he went to beg, at the house of Ayūnū-Ghōshū,

Radha's husband. Ayünū's mother was going to give him something, but he refused to receive the alms from her hands, saying, he would receive alms only from the virtuous. He refused in the same way from the hands of Ayünū's two sisters; but said he would take it from Radha. Radha came, and told him to ask for what he would, and she would give it him. He said, he wished for no other alms than this, that she would be reconciled to Krishnū. In this way Radha's jealousy was removed.

The following introductory scenes occur in every yatra respecting the god Krishnū : Eight or ten boys are fancifully dressed, to represent Krishnū, Radha, Nündū-Ghōshū, Bülūramū, Yūshōda, Shrēēdamū, Soobülū, Narūdū, Vyasū-dāvū, &c. These boys repair to the place prepared for the yatra, and begin to dance. Different instruments of music are played. After they have danced for about an hour, they sit down. The person who represents Narūdū now appears dressed in a droll manner, with a fiddle in his hand. Playing on his fiddle he begins to dance and sing, and continues it for some time. At last he calls his servant Vyasū-dāvū. After calling him twenty times, he gives him no answer; but at length he arrives, sitting astride on a bamboo, carried on the shoulders of two men. Upon this bamboo he makes certain indecent gestures, as though he were dancing, appearing to fall first on one side and then on another. He then dismounts, and begins singing droll songs, or rather some

unmeaning jargon, which, however, makes the multitude laugh. Narūdū again calls him several times. He pretends not to hear, but is full of tricks, half dance, half song, half jesting. Narūdū then gives him a slap. He, as though he felt it not, asks the multitude if some one is beating another, as he heard the sound of slaps. The multitude at last tell him that Naradū calls him. He makes some foolish answer. But now he and Narūdū come together. Naradū asks him where he has been, and here some low conversation takes place like that of two mountebanks on a stage in England. When this is ended, Narūdū tells his man to go and call Krishnū. He goes to one side of the crowd, and begins to talk with the person who personates Krishnū, and tells him, Narūdū wishes to see him. Narūdū now goes and prostrates himself before Krishnū, and, rising, passes some compliments on him. Five or six persons, preceded by a head singer then make their appearance, and sing a song, which contains the particulars of the entertainment. Narūdū and Krishnū then begin dancing, and Narūdū adds a song, at the close of which he retires. The next scene exhibits Krishnū and his mistresses, who begin singing together. The purport of one of these songs is, that the women love Krishnū, but that they cannot get to see him on account of the difficulties thrown in the way by their husbands, friends, &c. yet that their very existence depends upon seeing Krishnū. Now an old woman appears, with kouries stuck in her mouth for teeth, her hair painted white, bent double with age. She begins to dance and

sing, and calls to her a person named Rūṭinū, who appears as a female about forty, with only a shred of cloth round her loins, her face blacked, a filthy shred of cloth for a turban, and a broken basket in her hand. This woman, thus attired, begins to dance. After the dance, the old woman asks her if she will go to Mūt'hoora market? She says, No. I am the daughter of a great man. I have other things to attend to. Do you think I can go to Mūt'hoora market? After some more of this sort of talk, these go aside, and the boys in fanciful dresses again sing a song.

Then follows the proper entertainment. When this happens to be that called Manū-bhūngū, a number of performers represent the different persons whose names occur in the above story, and amongst these performers, the conversations take place which fill up the story. These conversations are partly recited in song, in which Radha is assisted by several females, and Krishnū by his companions.

Very frequently a yatra is prolonged till near morning. Flambeaus and other artificial lights are used. The spectators are affected with joy and grief to as great a degree as those who behold the tragedies and entertainments on the English stage. When a spectator is pleased, he throws down a piece of money to a celebrated performer, if he can afford it. Sometimes one person, at his own

expend, hires the performers, and has the farce on his own premises; at other times several persons join. The whole village assembles. Sometimes they continue these pantomimical entertainments for a month together, and expend large sums on these occasions—as much as one, two, or ever four hundred roopees.

By these yatras the popular tales respecting the Hindoo gods, &c. become very widely circulated, and riveted on the minds of the populace, and a strong interest is excited in their minds in favour of the system respecting which their passions are thus inflamed. The scenes are often very indecent, and the whole, by exciting a kind of enthusiasm in the cause of licentiousness, produces a dreadful effect on the minds of the spectators, young and old. The entertainments which relate to the lascivious Krishnū are most popular, and draw together the greatest crowds; while those which are taken from the histories of Ramū and Doorga excite much less of the public attention. To this is to be added, that these exhibitions, however impure in their nature, and pernicious in their tendency, are all reckoned amongst works of merit, and the Hindoo flatters himself, when he retires from these scenes, inflamed with lust, that he has been doing something that will promote his final blessedness. Having been hearing the names and actions of the gods repeated, he is assured he has been doing a meritorious action, though hereby his own mind, and the minds of his wife and children have been poisoned with brutal and obscene images.

SECTION XIX.

Services paid to Kine.

THE Hindoo shastrūs declare, that the cow is a form of the goddess Bhūgūvūtēē, and the bull a form of the god Yūmū; in consequence these animals are to be worshipped and treated with peculiar reverence. Brūmha is said to have created the cow, that clarified butter might be offered to the gods in the burnt-sacrifice.

These shastrūs contain the following regulations respecting the treatment of kine: They are never to be bought and sold; they must be kept in a clean house, containing a fire to warm them, and to keep off the flies; the owner must sit up all night to watch while his cattle sleep; he may not bind them except with blades of kooshū grass; he must milk the cow only once a day; he must feed kine with wholesome food. After the cow has calved, he must not milk her for twenty-one days, as the milk is not pure, and as the calf would be injured; nor is she ever to be milked till the calf has filled

its belly. In the cold weather kine must be kept in the sun, and in the hot they must be bathed.

If a person sell kine, he will remain in torments as many years as there are hairs on their bodies. He must not plough with a single cow, nor beat her. If one of the kine be sick, a cow-doctor must be called in. The cow, or bull, is equally regarded by the shastrü. In this manner kine are to be honoured. They who thus honour them, are sure of heaven.

Notwithstanding the shastrü has been thus bountiful in its provisions for the cow kind, there is hardly one provision for their comfort which is not universally violated. The milk-man starves and beats his cow. Those who make kine beasts of burthen, use them as unmercifully, in many instances, as the ass laden with coals is used in England. The farmer makes the cow draw the plough, and do every kind of work. Every year, in the cold weather, thousands are starved to death. Yet the Hindoo reverences his cattle, worships them, and never can bear to hear people talk of eating their flesh.

Further particulars respecting the worship paid to kine may be found in the third volume, pages 336, 337, 338.

SECTION XX.

Shraddhū.

THE Hindoo shastrūs teach, that after death the soul becomes prātū, viz. takes a body about the size of a person's thumb, and dwells with Yūmū, the judge of the dead. In this state it is punished by Yūmū; though at the time of punishment the body becomes enlarged, and capable of enduring sorrow. The performance of the shraddhū delivers the deceased, at the end of a year, from this state, and translates him to the heaven of the Pitrees, where he enjoys the fruit of his meritorious actions, and afterwards, in another body, enters into that state which the nature of his former actions assign him. If the shraddhū be not performed, the deceased remains in the prātū state, and can never ascend to heaven.

After a person's decease, the offerings made in his name, and the ceremonies which take place on the occasion, is called his shraddhū. The Hindoos are very anxious to perform the shraddhū in a becoming manner: in this ceremony, the rich expend vast sums of money, and the poor very often overwhelm themselves in debt. This

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ceremony is considered as very meritorious in the son, or other relation, who performs it. The deceased is hereby satisfied,* and, by gifts to the brahm̃ns, in his name, he gets to heaven.

There are four shraddh̃s: one eleven days after death; another every month; another at the close of a year after a person's decease; and another immediately before marriage. During the ten† days of mourning, the relations hold a family council, and contrive for the performance of the shraddh̃, by considering how to get the money, by purchasing rice, and all kinds of eatables, utensils, ornaments, &c. for gifts; sending invitations all round the country, &c. &c. On the last day of the mourning they are shaved, after having made an offering for the dead by the side of the river. This offering contains boiled rice when presented by brahm̃ns, and un-boiled for shōōdr̃s. It may be offered in parts daily, for the ten first days of mourning, or it may be all offered on the last day. If every day, then a grain of rice is offered daily and a little milk; if all at once, then the son, or the relation who performs this ceremony, taking boiled rice, curds, sugar, sweetmeats, milk, plantains, &c. makes all this into ten balls, and presents each with a mūntr̃, laying

* "What sort of oblation, given duly to the manes, are capable of satisfying them for a long time, or for eternity, I will now declare without omission." Sir W. Jones's translation of *Milneeo*.

† Brahm̃ns are unclean ten days after the death of a relation; ksh̃tr̃iỹs, twelve; voh̃s̃ỹs, fifteen; and shōōdr̃s, thirty.

them upon kooshū grass. The next day, after bathing,* the family get ready an open place, cover it with an awning, and spread mats and carpets on the floor. If it be the shraddhū of a rich man, all the pūndits to the extent of many miles, and the respectable people of the neighbouring villages, are invited. The company being seated under this awning, the sons and the other relations of the deceased, dressed in new clothes, seat themselves in the midst of the company with their faces eastward, and near them are placed sixteen different things, or gifts, as brass cups, candlesticks, umbrellas, shoes, &c. Next are brought some seeds of sesamum, a small piece of gold, and another of metal, wrapt up in new cloths. The sixteen kinds of offerings are also each tied across with slips of new cloth. The son of the deceased then puts a piece of new cloth across his neck, and makes an offering of certain things to remove the sin of having killed insects in sweeping the room, in cooking, in grinding spices, and in moving the water jar; then an offering to the sun; then rising, he brings his hands forward in a supplicating posture, and addresses the company, asking them all around if he shall now begin to make the offering. The reply is in the affirmative. He then sits down, and offers the sesamum, gold and metal, for the happiness of the deceased; he next takes the kōsha, and sprinkles the sixteen things with water, places a flower on each, and, repeating mūntrūs, offers them

* At the time of bathing, the person who will perform the shraddhū, performs certain ceremonies for his purification, by putting some water in pieces of the trunks of four plantain trees, and, after putting certain seeds, fruits, &c. in these trunks, repeats mūntrūs. He sends some of this water home to purify the family.

in the presence of the shalgramū, one by one, in the name of the deceased, and that he may obtain heaven. After this the things are removed to another place. The son then, if in circumstances sufficiently affluent, presents large gifts to the brāmhūns, as elephants, horses, palanqueens, boats, &c. The receiving of these things is not honourable. Then a brāmhūn, taking some white lead, marks the forehead of all the persons present, and puts round the neck of each a necklace of flowers. The ūgrūdanēś* brāmhūns and others now receive the sesamum, the morsel of gold, the metal, a large bason full of kouries, and a couch or two, and the sixteen different kinds of gifts. A squabble often arises who shall get them. The assembly now breaks up. The son goes into the house, and placing a brāmhūn and his wife on a bed, covers them with ornaments, worships them, adds a large present of money, and then dismisses them.

After this the son of the deceased directs five brāmhūns, of some note for learning, to go and perform Vrisōtsūrgū.† They take two cloths a piece, four poitas, four betle-nuts, and some kouries, provided for the purpose, and go with the company to a spot where an altar has been prepared, with mud walls one cubit high, four cubits long, and four wide. Here the things to be offered are placed. Four of the brāmhūns sit on the four sides of the altar, and per-

* Brāmhūns who receive the first gifts at shraddhās are called by this name. See article brāmhūns, in the succeeding volume.

† The offering of a bull.

form the worship of certain gods, and then the burnt-sacrifice. Near the altar are placed the shalgramū, four cow-calves, a bull-calf, and a post made of the vilwū tree. The fifth bramhūn holds in his hand a copy of a pooranū, and reads certain parts to drive away evil spirits. The cow-calves are tied to four vilwū posts, and the bull-calf to a post called vrishū post.* To the necks of the cow-calves four very slender and small baskets are suspended, into which are put, among other things, a comb, and an iron thing with which the Hindoo women put black powder on their eyebrows. A sheet of metal is put under the belly of the bull-calf; on the back a sheet of copper; the hoofs are covered with silver, and the horns with gold, if the shraddhū be performed by a rich man.† On the hips of this bull-calf two marks of Shiva's trident are made with a hot iron. After the pōōja and burnt-sacrifice, the son of the deceased washes the tail of the bull-calf, and with the same water performs tūrpūnū (see page 436). The same person then marries the bull-calf to the four cow-calves, by repeating many mūntrūs, in which they are recommended to cultivate love, and be affected with each other's griefs. The son next liberates the cow-calves, forbidding any one to detain them, or partake of their milk in future. In liberating the bull-calf,

* Vrishū is the name of a bull. A rough image of one of these animals is carved in the middle of the post. The post is afterwards set up in a public road till it rots or falls down. It is often full of rough carved figures. A good one may cost four rupees.

† If performed by a poor man, imitations of these things are made.

he says, "I have given thee these four wives ;* live with them. Thou art the living image of Yümü; thou goest upon four legs. Devour not the corn of others, go not near a cow in calf," &c. The cow-calves are generally taken by bramhūns.† The bull-calf is let loose, to go where he likes.‡

To this succeeds what is especially called the shraddhū. The river side, or the cow-house, or some place rather secret is chosen for this business. After cleaning it, they collect into this place all kinds of eatables, cloth, sesamum, flowers, &c. &c. Trunks of the plantain tree are cut up, and, being hollow, serve for dishes, in which all these things are placed. Seven of these dishes are placed to the east, and all the rest to the south. The son then, washing his feet, sits with his face towards the east, a shalgramū is placed before him, and he, throwing his cloth over his shoulder, and joining his hands in a supplicating posture, repeats many mūn-trūs for the purifying of himself. Then with flowers, water, and different kinds of food, he worships the shalgramū; after which he presents to his deceased parent the seven dishes placed to the east,

* Here the bramhūns marry cattle! In the account of Hānoomanū, in the preceding volume, the reader will find an account of the marriage of monks!!

† Yet the receiving of these and other gifts at shraddhūs is supposed to disgrace a person.

‡ These bulls wander about, and are treated by the Hindoos with great respect. Nobody can claim any redress for the injury they do, and no Hindoo dare destroy them. In large towns they are often mischievous and are great nuisances. The English call them bramhūnee bulls.

repeating müntrūs ; then follows the worship of Gūnga with flowers, water, &c. ; the worship of Vishnoo in the same form ; only to Vishnoo is presented, in addition, a piece of cloth. After this a similar worship to Vāttoo-poorooshū, the household god, and an offering of food, kooshū grass, and linseed to the ancestors of the king, repeating müntrūs. This is made as a compensation for using the king's land at the time of worship. At the close of all this, the son, turning his face to the south, reads many müntrūs ; he then ties together five, seven, or nine blades of kooshū grass, and makes them into what he calls the image of a bramhūn, which he places on a plantain before him ; then joining his hands in a supplicating posture he repeats before this image many müntrūs, the purport of which is, "Before you, O bramhūn, I perform my father's shraddhū ;" * next he takes an empty plantain-trunk dish, and puts into it seven blades of kooshū grass, seven of dōōrvū grass, flowers, dry rice, paint, and other things, and repeats müntrūs, offering this dish with its contents to his deceased parent. After the offering he places the things by the side of the grass bramhūn, and throws the plantain-trunk dish away. He takes another of these dishes, and puts into it cloth, flowers, red paint, and a brass lamp. These he also presents to the deceased with müntrūs, and then puts the things near the grass bramhūn, and, throws the dish away. He next cleans

* The shāstrū directs that a living bramhūn shall be chosen ; but in case of not finding one, a kooshū bramhūn may be substituted.

the place before him with his hands, and scatters upon it a few blades of kooshū grass; upon this grass he places a brass dish, and upon the dish one of the largest of the plantain-trunk dishes, and fills it with food as for one person's dinner. A large brass jug filled with water is also placed near. With müntrūs he presents this food to his deceased father; then, joining his hands, repeats many müntrūs, and presents the whole of the dishes to the deceased. In the müntrūs the names of the things presented are repeated, and an invitation to the deceased father to eat them. A little of the dinner that remains is placed before the son, who takes some of it up in his hand, and makes it into two balls. The smallest of the two he lays upon some kooshū grass, at a little distance from him, repeating a müntrū. This ball is presented in the name of those of the family who have died without the benefits of the shraddhū, &c. The other ball he presents to his deceased father, with a müntrū, and then lays it on some kooshū grass as before. He now worships this ball with flowers, water, &c. in which, putting his cloth across his neck, and joining his hands, he repeats the proper müntrūs. At the close he takes up water ten or sixteen times with both hands and sprinkles it on the ball. He now puts both hands open against the lamp which is burning, as though he was warming himself, after which he prostrates himself to the sun, presents a fee to the officiating bramhūn; sometimes one roopee, sometimes five; salutes all the bramhūns present, and makes prostrations to the shalgramū, which

he afterwards sends into the house. All the offerings are sent to the houses of bramhūns. The family now returns home, where a great dinner is provided, both for bramhūns and others. The dinner consists principally of sweetmeats, milk, curds, sugar, cakes, &c. The bramhūns eat in an enclosed spot. Those bramhūns who are uninvited eat at the outside against the house, and the poor eat in the street or road. At the close of the dinner, if the person making the shraddhū be rich, he gives presents to all those who are not guests, whether bramhūns or the poor, and thus dismisses them. The next morning he dismisses the pūndits with presents: to the most learned he gives five roopees perhaps, and to the less learned one roopee with cloth, or some other article. The bramhūns who were invited are also dismissed with presents. About one or two o'clock a great dinner is provided for the relations, who are all invited. The next morning these relations are dismissed with presents of money, cloths, &c. &c. On this day another dinner is provided for nearer relations. On the same day, or the day before, a number of voiragēes, &c. called Kēerttūnēyū, are called, who play on certain instruments of music, and sing verses respecting the childish days and revels of the lascivious Krishnū, &c. These musicians have a great command over the passions of the hearers. The person, who bears the expences of the shraddhū, if able, makes them a present of a very large sum.

The next day the family resume their former habits respecting food, &c. But none of the sons, for twelve months after the decease of their father, must have connubial intercourse, and from this time their food must be cooked by their own hands, or that of a wife, or of near relations dwelling in the house. If they go to a relation's house, and eat there, they must cook what they eat with their own hands.

In performing the shraddhū, if a man be very rich, a very great expence is incurred. Two, three, four, or five lacks of roopees have been expended frequently in this way. About twenty years ago, Gūnga-Gōvindū-Singhū, a person of the writer cast, who was a head-servant to Mr. Hastings, expended, it is said, twelve lacks of roopees, at his mother's shraddhū. A little before this Raja Nūvū-Krishnū of Calcutta, expended ten lacks, it is said, in the shraddhū for his mother. This expence was principally incurred in purchasing expensive offerings, such as bed-steads at two or three hundred roopees each, water-pitchers of silver and gold, some worth a thousand, and others two thousand roopees; dishes of silver and gold, at five hundred, two hundred, and one hundred, &c.; silver and gold cups at two hundred, one hundred, &c.; lamp-stands at two hundred, or one hundred roopees; covered bowls for pawn, at five hundred down to one hundred; gold and silver long jugs, to carry water for drinking, with spouts and handles, five hundred down to two hundred

roopees. Cloths at ten or fifteen roopees a piece. All these and other very expensive things were given to the learned pūndits who were invited to the shraddhū. Roopees were also given, to some two hundred, to others one hundred and fifty, one hundred, fifty, ten, five, two, or one.

Vast crowds of mendicants and poor people* fill the roads at these times, for two or three days together. These obtain a roopee, or half a roopee. Some get nothing. Such are the expences incurred at the shraddhūs of the rich. The lower orders expend three hundred, two hundred, or one hundred roopees. Many persons reduce themselves to beggary for their whole lives to procure the name of having made a great shraddhū. It is very common for a man to sell his house, stock, and all he has to defray the expences of this ceremony. Many borrow very large sums which they can never pay, and afterwards go to jail. If a man delay the shraddhū, the priest urges him repeatedly to what he calls his duty. According to the Hindoo law, a person cannot inherit an estate who has not performed the shraddhū.

The monthly shraddhū for the first year after the death of the parent is upon a very small scale, and the expence is from ten roopees to twelve anas. If a person cannot perform the shraddhū

* Some of these mendicants come journeys of four or five days.

monthly he performs twelve together at the close of the year. That which falls in the sixth month is a two days' shraddhū, or two shraddhūs. The same is the case respecting the last at the end of the year.

Another shraddhū is celebrated on the first anniversary of the parent's death. If the son have not performed the shraddhū immediately after his father's death, on account of absence, or any other cause, he performs that shraddhū in connection with this. The forms used in this shraddhū are nearly the same with those of the first, except in one particular. In this the son performs not only his father's shraddhū, but the shraddhū of his grand-father, great grand-father, and great great grand-father. The müntrūs also are rather different. In performing the shraddhū of these four persons, he makes five balls with boiled rice, &c. instead of two, and offers them one by one to his ancestors. All the other offerings must be four-fold. Fees must be presented in the names of the four instead of one. After the shraddhū, a grand dinner, and another the next day. In this shraddhū the gifts to bramhūns, &c. are comparatively few, and the expence much less than that in the first shraddhū.

This is the form of the Nandimookhū shraddhū when performed on the wedding day, immediately before the marriage ceremony: If the boy's father be dead, the son performs his shraddhū and that of his grand-father and great grand-father; if the father be living, he

performs his father's shraddhū, &c. If the grand-father be living, he performs his father's shraddhū. If it fall on the son who is to be married to perform the ceremony, and he be a child of three or five years old, and therefore too young to go through the ceremony, some relation does it in his stead. We shall give an example of that in which the father performs the shraddhū of his three preceding ancestors. After bathing, they begin this business in the yard before the house. At the four corners of the place appropriated for the ceremony, they plant four plantain trees, and tie a string all round. To this string they suspend leaves of the mangoe tree, and draw a line in the ground all round the spot. They next get the trunk of a plantain tree, excavate and clean it, and mark upon it the images of the sixteen following gods, viz. Gourēē, Pūdma, Shūchēē, Mādha, Savitrēē, Vijūya, Jūya, Dāvū-sāna, Swūdha, Swūha, Shantee, Poosh-tee, Dhritee, Tooshtee, Atmū-dāvūtā, and Koolū-dāvūta. They collect many dishes made of the trunks of the plantain tree, also all kinds of eatables, and many sorts of cloths. Stools sprigged with white paint are placed on the west; about twenty or twenty-five of the dishes filled with offerings on the east, and a few to the south, where also two or three kooshū grass bramhūns are placed. The son who will be married sits on the west side, and on his left hand is placed a kooshū grass bramhūn and some eatables. The father takes his place on one of the stools. The officiating bramhūn arrives, bringing the shalgramū in his hand. He puts the shalgramū in the middle, and

sits towards the east. A lighted lamp is next brought. The father then performs the worship of the shalgramū, and, to purify himself, repeats many müntrūs; after which, taking the shalgramū and flowers, he performs the worship of his spiritual guide. Then he takes the trunk of a plantain tree, places it before him, and performs the worship of the sixteen gods, repeating a müntrū and presenting food and a piece of cloth to each. The son now comes up to the father, and sits on the other stool. Some one brings about twenty different things and places them near the father: plantains, turmeric, a stone, a morsel of gold, and another of silver, are amongst these offerings. The father takes them up one by one, repeating a müntrū for each, and, touching the shalgramū, the forehead of the son, and the earth with each, places them by his side. The father after this ties round his son's waist, some yellow thread and eight blades of dōōrvū grass, the son makes prostration to the shalgramū, to his father, and to the bramhūns, and retires. The father now performs the shraddhū, according to the forms used in the first shraddhū, except that the offerings are threefold, being the shraddhū of three ancestors.

This may be done upon a very small scale, when circumstances require it. In making offerings of pools, houses, flights of steps, temples of Shivū, &c. this shraddhū is performed, except that part in which the father touches the forehead of the son, the shalgramū, and the earth, with a number of offerings.

Besides these, there is another shraddhū, called Parvūnū-shraddhū, which is performed every month at the times of the greatest wane of the moon; also on the last fifteen, or ten, or five days of the moon in Bhadrū; once during the first fifteen days of the moon in Ūgrūhayūnū; and again on the 23d of the same month;* in Poushū, on the 23d of the moon;† in Maghū, on the 23d of the moon;‡ in Voishakū, on any of the first fifteen days of the moon;§ in Shravūnū, on any one of the first fifteen days of the moon.¶ On all these occasions the shraddhū is performed for deceased ancestors. At some of these times all Hindoos perform this ceremony; at other times only a few persons attend to them. The expence is trifling, as scarcely any persons are entertained at them. In the months Ashwinū and Kartikū, when this shraddhū is performed, a ceremony is added called shōrūshēē-pindidanū, viz. sixteen balls of food are presented to the deceased.

* In this shraddhū formerly the flesh of cows was offered in sacrifice. In the kulee-yooghī this is forbidden, and that of deer or goats is substituted.

† This shraddhū is performed with herbs principally.

‡ In this shraddhū a kind of bread is principally used.

§ Barley is the principal thing used in this shraddhū. At this time Hindoo females scatter the husks of barley in the public roads, it is said in imitation of the mother of Rūghoo-nāndānū, compiler of a number of the smṛtee śāstrīs.

¶ The newly descended rain is the principal article in this shraddhū,

SECTION XXI.

Vrätü.

CERTAIN ceremonies, performed at stated times, frequently by females, are called by the name vrätü.

The following is an example of one of these ceremonies: In the month Maghü, at the fifth of the increase of the moon, what is called the Pünchümēē-Vrätü is performed. On the day before the commencement of this ceremony, the female who is to perform it eats food without salt only once in the day, refrains from anointing her body with oil, eats rice that has not been wet in cleaning, puts on new clothes, and avoids connubial intercourse. The following morning she bathes, after which the officiating bramhün arrives at her house, and the things necessary for the worship are brought, as, a new earthen pan, rice, sweetmeats, a new poita, a piece of new cloth, clarified butter, fruits, flowers, &c. &c. The female presents to this officiating bramhün, who sits in the house on a kōoshü grass mat, with his face towards the north or east, a piece of new cloth, and, putting a cloth over her shoulders, and joining her hands, tells

him that she intends to perform this vr̥tū every month for six years, and prays him to become her representative in this work. He consents. She then rises, and the bramhūn taking the shalgramū, places it before him, and performs the worship of Vishnōo and his wife Lūkshmī. The third and fourth years she eats, on the day preceding and on the day of the worship, rice not wet in cleaning. The next year, on these days, she eats only fruit. The following year, on these two days, she fasts. On the last day, (at which time the six years expire), this female gets together sixteen kinds of offerings, as well as other things. Two officiating bramhūns attend, and taking their places in the house, the woman seats herself by them, and says, "I have now finished the six years vr̥tū I promised. I pray you to perform another vr̥tū." They do so. The female then gives to each a piece of cloth, a poita, and some betlenuts, and putting a cloth round her neck, and joining her hands, begs them now to perform pr̥tisht'ha, after which she prepares the dinner, and the two officiating bramhūns perform pr̥tisht'ha, viz. placing the shalgramū before them, they perform the worship of Shivū, Sñōryū, Gūnāshū, Vishnōo, and Dōorga, in which offerings are made of cloth, sweetmeats, &c. Next they perform pōja to the woman's gooroo, or spiritual guide, in which, amongst other things, an offering is made of a bamboo plate having on it a number of articles, and among the rest a piece of cloth. To this succeeds the worship of Vishnōo and Lūkshmī, when two of these bamboo plates,

loaded with sugar, cloth, &c. are presented. This female performs pōūja to the officiating priests, when another bamboo plate is offered ; the officiating bramhūn who performed the vr̥tū during these six years obtains this plate. Then the sixteen different articles are offered to Vishnōo. After this, clarified butter, sand, and tender branches of the fig-tree are brought. With the sand the priest prepares an altar four cubits square, by spreading the sand upon the ground. At three of the corners he fixes three pieces of wood, lights some straw, and then worships the fire ; next he boils rice, and, with the rice, clarified butter, &c. performs the burnt-offering. At the expiration of the burnt offering, the female arrives, and taking up the bamboo bason used in the worship of Lūkshnēe above-mentioned, she puts it on her head, and walks round the fire seven times ; then, standing still, she says, “ O Ūgnee ! I call thee to witness, that I have performed this vr̥tū six years, and have added the pr̥tisht'ha.” She says the same to Sōōryū (the sun) and to the shalgramū, and the bramhūns. Next she gives a fee. The gifts are distributed to the priests and bramhūns. The bamboo plate which she placed on her head is laid up in the house. After all, a grand dinner is given to the bramhūns and others.

This is the form of a vr̥tū when done upon a large scale. Besides this, there are, it is said, two or three hundred similar ceremonies called by this name. I give a specimen of a few :

Ŭnüntŭ-Vrütŭ. This is performed by either men or women in the month Bhadrŭ, on the 14th of the moon, for fourteen years. Fourteen different kinds of fruits are presented each year among the other offerings to the god Ŭnüntŭ,* whose image is made sitting on an elephant. The female who performs this vrütŭ eats only a certain kind of cake on the day of worship.

Dhŭrmŭ-ghütŭ-Vrütŭ. This vrütŭ is performed every day in the month Voishakŭ for four years together. That which principally distinguishes this from other vrütŭs is, that various presents must be daily made to the bramhŭns.

The Phŭlŭdanŭ-Vrütŭ is performed every day in Voishakŭ for four years. The first year, the present to bramhŭns consists of betle-nuts; the second year, of mangoes; the third year, of plantains; and the fourth year, of cocoa nuts. On each day of Voishakŭ, in each year, a different bramhŭn is to be entertained. The bramhŭn who is feasted on the last day is to be dismissed with two pieces of cloth, fruit, a pair of shoes, an umbrella, a necklace of flowers, a fan, and some kourees.

* It is said, respecting the god Ŭnüntŭ, in the form of a snake, that he supports the earth on one of his thousand heads, and that when he moves the earth from one head to another for the sake of ease, it causes an earthquake. This god once went to a sacrifice, and left Urjoonŭ to support the earth while he was absent. Urjoonŭ stuck an arrow into the earth, and supported it as on a pillar !

Ūvoidhūvyū-Vrātū is performed every day from the beginning of Voishakū till twelve months have expired. In every month, a new offering is added. The female who performs this vrātū will not become a widow.

Savitrēś-chūtoordūshēś-Vrātū is performed once a year, in the month Jyoishthū, for fourteen years. The time of doing it is in the evening. She who performs this ceremony will not become a widow.

Adūrsinghasūnū-Vrātū is observed every day in Voishakū for one year. During the thirty days, thirty women, the wives of bramhūns, are entertained; a different female each day. When the bramhūnē arrives, a seat is given her on the porch, and the mistress of the house washes her feet, fans her, anoints her head with oil,* combs her hair, ornaments her forehead with paint, anoints her body with perfumes, and gets a female barber to paint the edges of her feet red. After this she conducts her into the house, where she is fed with all the dainties the house can afford. Then water is given to wash her mouth; then betle; then she is fanned again. At last she is dismissed with a gift of some kourees. On the last of the thirty days, in addition to this entertainment, a piece of cloth is given to a bramhūnē. In this consists the whole of this vrātū. The fruit expected from it is, that the female who performs all this service to the wives of bramhūns shall be highly honoured by her

* "Mine head with oil thou didst not anoint," &c. Luke vii. 46.

husband in another birth. This vr̥tū is not commanded in the shas-tr̥s.

Jūlūdwadūshcē-Vr̥tū. In Voishakū, on the twelfth of the moon in every year, for twelve years, this vr̥tū is performed. Among the offerings in this pōja are twelve pans of water, upon the mouth of which are tied the leaves of the water-lily, and upon each a bow and arrow are laid. The benefit expected from this vr̥tū is, that if a person be confined by Yūmū, as a punishment for his sins, he shall there get water to drink.

It would be easy to multiply these details. This may suffice to give the reader an idea of these ceremonies. In one house several females perform vr̥tū at different periods. Almost all Hindoo females perform these ceremonies. Some expect heaven from them, others children, others riches, others to be preserved from sickness, &c. &c.

These ceremonies are a very lucrative source of profit to the bram-hūns.

SECTION XXII.

Tūpūśya.

THOSE religious works which require bodily sufferings, are, in general, denominated tūpūśyas. Among other acts which fall under this description, are,—severe abstinence; repeating the name of a god for a long period together; preserving particular sitting postures for a long time, or perpetually; a person's surrounding himself with five fires; the ceremony called yōgū;* and the severities practiced by ascetics residing in forests, of which many examples are scattered up and down in this work.

These works of severity towards the body are not done as penances for sin, but as works of extraordinary merit, producing large rewards.

* See a succeeding section.

SECTION XXIII.

Dedication of temples, &c. to the gods and others.

WHEN a Hindoo has erected a temple, he appoints a day to consecrate or dedicate it to some god. As a specimen of the manner in which this ceremony is performed, I give an account of the dedication of one hundred and eight temples to Shivū, about ten or twelve years ago, at Talitū, in the district of Burdwan, by the mother of Tājū-chūndrū, the present (1809) raja of Burdwan:

When the foundation of these temples was about to be laid, a square cubit of earth was cut, water put into the place thus prepared, and a brick being placed in the hole, the worship of Vastoopoorooshū (Vishnoo), of Vūroonū, and of the lingū, to whom the temples were to be dedicated, was performed. At the close of the worship, a flower was thrown into the water; this flower floated to the right, which was considered as a good omen, and the temples were raised on this spot. Had it swam to the left, another place would have been chosen. A prayer was then addressed to this brick,

M m m

"As long as the earth and the mountains remain, so long do thou remain immovable."

After these temples were nearly raised, numbers of bramhūns, relations, &c. were invited, and on a lucky day the ceremony of consecration was performed. An altar was raised before each temple, and four priests were chosen for each altar, who placed themselves on the altars, purified them, arranged the articles necessary for the ceremony, and then performed the worship of the five gods,* the nine planets, the ten guardian deities of the earth, and of Shivū, Vishnoo, and Doorga; to this succeeded the burnt-sacrifice, using rice and clarified butter. Next one hundred and eight officiating priests performed the worship of Shivū while sitting at the doors of the temples. A person, in the name of the rane,† next made a present to the builder, and hinted to him that she now wished to offer these temples to Shivū. The trident of Shivū was next worshipped, and fixed on the steeple. The princess then, sitting in an inclosure at the bottom of the steps of one of the temples, in the presence of one of the priests and her attendants, offered up the temples to Shivū, saying, "O Shivū! I present to thee these one hundred and eight temples, made of brick, &c. May I be rewarded with an everlasting residence in heaven." In making the offering a number of minute ceremonies took place. The princess next sent one of her relations to

* Brūma, Vishnoo, Shivū, Gūnāshū, and Sōoryū.

† Rane is the name for queen.

perform the worship of Indrū near a bamboo, having a trident and a flag fastened to the top. The same person then, after giving souls to one hundred and eight wooden images of a bull, worshipped them, and placed them in the temples thus dedicated. A representative of the princess next walked round the temples three times. The princess herself began to perform the ceremony of circumambulation, but being very corpulent resigned it to one of the priests.—One hundred and eight priests, bringing garlands* and the other things used in worship, now performed the worship of the lingū in the inside of the temples. At the close, the princess gave a fee of a roopee to each of the four hundred and thirty-two officiating bramhūns, and one hundred and eight roopees to her own private priest, who also obtained the offerings at the worship performed in the inside of the temples. The princess also, after this, presented twelve kinds of offerings to Shivū, among which were great numbers of different sorts of silver, gold, and other metal vessels, cloths, &c. An entertainment to the bramhūns succeeded, and at length the guests were dismissed with presents from among the offerings, or with money, from ten to fifty roopees each bramhūn. A lack of roopees, it is said, was expended upon these buildings.†

*At the time of worship (pōōja) the priest always puts upon the image a garland of flowers. This seems to have been practised among other idolators, for when the priest of Jupiter came to worship Paul and Barnabas, (Acts xiv. 13.) he brought oxen and garlands. No doubt the latter were to be put upon the heads or necks of the apostle and his companion, the persons about to be worshipped.

† At present (1809) the rane's son is building at Umbika one hundred and eight temples, to be dedicated to Shivū.

The ceremonies are very similar to the above when idols are dedicated and set up in temples ; when pools or trees are consecrated to the public use ; when cars are presented to some god ; and when a person is closing a vrütü. The ceremonies are described by one name, prütisht'ha.

SECTION XXIV.

Fasting.

FASTING is another work of merit among the Hindoos. It is called Oopüvasü. A common fast is conducted in the following manner : the person who has to fast abstains on the preceding day from rubbing his body with oil, from connubial intercourse, and from eating, except once in the former part of the day. The next day he eats nothing ; performs the worship proper for the day, and does his worldly business as usual. He eats once the next day at noon, performs the worship of some god, and entertains one or more bramhüns. If a person be unable to fast to such a degree, he is permitted to take a little milk on the second day ; if he be very weak, he may add a little fruit, curds, sweetmeats, &c.

Every month the Hindoos fast on the 11th* and 26th of the moon. Once a year they fast on the 12th of the increase of the moon in the month Shravṇū. On the 11th of the moon in Shravṇū, Bhādrū, and Kārtikū, they observe a strict fast.† In Phalgoonū, on the 28th of the moon, an entire fast is observed by great multitudes of the Hindoos.‡ In the month Choitrū another entire fast is observed on the 9th of the moon.§ In this month also the sūnyasēes fast one day during the Chūrūkū pōōja. In Bhadrū, on the 8th of the moon, a similar fast is observed.¶ In both the last months when there is a junction of the stars, the fast is continued sometimes till twelve the next day and longer. On the 8th of the moon in Ashwinū another total fast is kept.¶ In this month also persons from Hindoost'han who reside in Bengal fast on the first nine days of the moon in honour of Doorga, and observe, as they say, a total abstinence from water and every kind of food.

* Widows keep this fast so strictly, that if a widow were dying, and a draught of water would prolong life, her friends would not give it.

† These fasts are held because on the first fast-day Vishnoo goes to sleep; on the second he turns to the other side; and on the third he awakes.

‡ The occasion of this fast is thus related: On a certain occasion Doorga asked Shivū what it was which would please him most, and be a work of the greatest merit. He replied, to hold a fast in his name on the 28th of the moon in the month Phalgunū.

§ The birth-day of Ramā.

¶ Krishnū's birth-day.

¶ This fast is kept at the time of the Doorga festival.

Besides these fasts, preceding some of their festivals the Hindoos fast; after the death of parents they fast three days; after the death of a husband, a wife fasts three days; before performing a sacrifice of atonement they fast; the day any one arrives at a holy place he fasts; in fulfilling vows, they perform many fasts; many persons enter into a resolution to fast every other day; and some persevere in this for years. A few persons renounce the common food, viz. boiled rice, altogether, as a kind of perpetual fast, and live on milk, fruits, &c.*

The fruit expected from fasting is, that the person will go to the heaven of that god whose fast he observes.

* Some persons, on going a pilgrimage, offer a certain fruit or fruits to the deity of the place, and renounce this kind of fruit, promising never to eat of this fruit again to the end of life. The cause assigned for this act of self-denial is, that the gods delight to see their followers renounce any thing for them, as it is a proof of devotion or attachment. This person presents to brahmā fruit thus renounced yearly on the anniversary of the day when he renounced it.

SECTION XXV.

Yōgū.

THE subduing all worldly affections, and fixing the mind immoveably on God, is called *yōgū*.

The person who would perform *yōgū*, must seek the friendship of the pious, and learn from them how to forsake desire, anger, intoxication of mind, envy, malice, covetousness, contempt, falsehood, &c. He must also learn to keep his heart and all his members in subjection; to obtain indifference to heat, cold, &c.; and to the pleasures both of heaven and earth; and to the sorrows of life; firm faith in a spiritual guide, and in the words of the *vādū*. He must view all things and himself as one, and in short be dead to the world. When he has arrived at this state, he has his mind absorbed in God. The bringing the mind into this state is *yōgū*, and such persons are called *yōgēes*.

Another kind of *yōgū* is called *hūt'hū yōgū*. In order to learn the method of performing this *yōgū*, the person must first purify his body by taking some water into his belly by the throat, and, sitting

on a pan of water, by drawing water into his belly upwards. Further to cleanse himself he must twist a piece of cloth, put it down his throat, and draw it up again, repeating this several times. He must next throw up his bowels, and wash them, and then return them into their place. After this preparatory work, he must take a sacred seat, and sit on a spot purified for the purpose. Subduing his mind in the manner described in the former yōgū, he must begin to stop his breath by holding his nose. After he has learnt completely to hold his breath, he must reflect in his mind, and fix in his ideas, that he has brought together in his skull, matter and spirit, and these being united, they compose the one Brūmhū.* Upon this one Brūmhū the person meditates. This is called hūṭ'hū yōgū, and by this a person becomes absorbed in the one Brūmhū. The Roodrū-yamūlū, an agūmū shastrū, and other works, contain accounts of this extraordinary ceremony.

* It is a principle of the Hindoo philosophy that there are two things essential to every being, passive matter and the operating spirit; that in the lower parts of the body a collection of veins exists resembling a water-lily, upon which sits prākṛitee (nature) and that a similar collection of veins, resembling the lotos, exists in the skull, upon which sits pūrīm-atmū (the soul); that these two, prākṛitee and pūrīm-atmū are united by yōgū, the former ascending up the body to the latter by a vacuum as small as a spider's web; that after the union of these in the skull, the yōgēe, by thinking upon the one Brūmhū thus formed, becomes absorbed in him.

SECTION XXVI.

Visiting Holy Places.

ANOTHER branch of Hindoo holiness is the visiting what are called holy places.*

When a person resolves to visit any one of these places, he fixes upon a lucky day, and, two days preceding the commencement of his journey, he has his head shaved; the next day he fasts; the following day he performs the shraddhū of the three preceding generations of his family on both sides, and then leaves his house. If a person act according to the shastrū, he observes the following rules: First, till he returns to his own house, he eats rice which has not been wet in cleaning, and eats only once a day; he abstains from rubbing his body with oil, and from eating fish. If he ride in a palanqueen, or in a boat, he loses half the benefits of his pilgrimage.

* For an account of these places see the next volume. It is remarkable, that all superstitious nations have attached a great degree of sanctity to particular spots. The Hindoos have many sacred places, and they consider it highly important to their future happiness to die at one of these places; the Mūslmans wish to live and die at Mecca; and superstitious christians at Jerusalem. The Samaritans thought that in their "mountain men ought to worship." But the founder of the true religion teaches us, that all places are the same, and that they who worship God right, must worship him in spirit and in truth.

If he walk on foot he obtains the full fruit. The last day of his journey he fasts. If he arrive at the sacred spot in the day time, on that day he has his head, his eyebrows, and indeed his whole body, from top to bottom, shaved.* After this he bathes, and performs the shraddhū. It is necessary that he stay seven days at the holy place. He may continue as much longer as he pleases. Every day during his stay he bathes, goes to pay his honours to the images, sits before them and repeats their names using the bead roll, and performs pōñjas to all as far as his abilities extend. In bathing he makes kooshū grass images for his relations, and bathes them. The fruit arising to relations will be as one to eight, compared with that of the person bathing at the holy place.

When he is about to return, he obtains some of the offerings which have been presented to the idol or idols, and brings them home to give to his friends and neighbours. These consist of sweet-meats, flowers, toolsee leaves, the ashes of cow-dung, &c. &c. On his arrival at home, he again performs the shraddhū, before which he can neither have connubial intercourse, nor partake of his usual food. After the shraddhū is over, he entertains the bramhūns, and presents them with oil, fish, and all those things from which he abstained. Having done this, he returns to his former course of living.

* If it be a woman, she has only the breadth of two fingers of her hair behind cut off. If a widow, her whole head is shaved.

The fruit promised to the pilgrim is, that he shall go to the heaven of that god who presides at the holy place. For instance, at Benares there are many idols, but Shivū is the god of the place; the person visiting Benares, therefore, will go to Shivū-poorū, or Shivū's heaven.

The four principal holy places visited by natives of Bengal, viz. Benares, Jūgūnnat'hñ-Kshātrū, Gūya, and Prūyagū, are visited by almost all Hindoos. Some pay their own expences, and some subsist on alms during their journey. •

SECTION XXVII.

Kamūññ and Manūññ.

THESE words mean petitions and vows. The Hindoos are continually resorting to their gods for particular favours. For instance, if a person wishes to have a son,* or any other worldly blessing, he takes in his hand some rice, plantains, and sweetmeats, and goes to

* The Hindoos in general never pray for daughters, because they do not bring much honour to the family; they are expensive, and they can do nothing for the family when the father is dead; whereas a son preserves his father's memory, can perform his shraddhū, and nourish the family by his labours.

some idol. After performing pōñja, and presenting his offerings, he asks the god to give him the blessing of a son. This petition is called kamūñ. At the close of his kamūñ, he vows, that if the god grant his request, he will offer to him two goats, or present him with two loads* of sweetmeats, &c. In this way, the Hindoo asks for different things from his god, such as to become the servant of some European, or to have sickness removed, or for money, or for a house, or for a wife, or for a son to be married. A woman prays for a husband who is absent. A mother prays that her sick child may recover. Thus the poor Hindoo carries his property to dumb idols, and knows nothing of the happiness of casting all his cares on the glorious Being, "who careth for him." The vows made at such times are various. One promises to sacrifice a goat, a sheep, or a buffalo, another promises to give sweetmeats, or cloth, or ornaments, or money, or rice, or a house, or a necklace, or one hundred water-lilies, or one thousand toolsee leaves, or a great dinner. All these offerings come to the bramhūns.†

If the gods do not grant the requests, and regard the vows, made

* That is, as much as a man can carry at twice in the way the bearers carry water. Those bearers put a bamboo yoke on the shoulder, and hang a jug or pitcher full of water on each end of the bamboo.

† The shasirū has declared that no gifts are to be received from the hands of shōddrīs, except land or virgins. If, however, a bramhūn have received a forbidden gift, he is directed to offer it to Vishnōo, and then distribute it among bramhūns, repeating, for the removal of his sin, the gayatrī one hundred and eight times, or more.

at these times, the worshipper now and then vents his rage in angry expressions, or, if the image be in his own house, he dashes it to pieces. Sometimes such an angry worshipper says—"Oh! thou forsaken of the goddess Fortune, thou blind god; thou canst look upon others, but art blind to me." "The gods are dying," says another, "otherwise my five children would not have died; they have eaten my five children at once." "After having worshipped this god so faithfully, and presented so many offerings, this is the shameful way in which I am served." Words like these are common; but this is in times when the passions of the worshippers are touched by the death of a child, or by some dreadful misfortune; and the persons who use this language are generally of the lower orders.

SECTION XXVIII.

Planting Trees, &c.

THE planting of trees for giving shade to travellers is an act of merit among the Hindoos, and, in a hot climate like theirs, deserves to be classed among actions that are commendable. Some trees also are considered as sacred, and the planting of them is therefore deemed an act of holiness. The trees thus planted are mostly the

ūshwūt'hū,¹ the vūtū,² vīlwū,³ ūshōkū,⁴ vūkoolū,⁵ plūkshū,⁶ oorōombūrū,⁷ shlingshūpa,⁸ tūmalū,⁹ jēēvū-pootrēē,¹⁰ &c.

At the time of planting these trees, no religious ceremony takes place, but when they are dedicated to public or sacred uses, the ceremony called prūtisht'ha is performed.

The person who plants one ūshwūt'hū,¹¹ one nimbū,¹² two chūmpūkū,¹³ three nagūkāshwūrū,¹⁴ seven talū,¹⁵ and nine cocoa trees, and devotes them with their fruit, shade, &c. to public uses, is promised heaven.

At present it is pretty common among the Hindoos for persons to plant trees as an act of merit. Some plant orchards for the good of travellers. About twenty years ago, a land-owner of Patdūhū, about fourteen miles from Calcutta, planted an orchard by a public road, placed a person to keep it, and dedicated it to the use of travellers of all descriptions, who are permitted to enter it, and take as much fruit as they can eat on the spot. Krishnū-vōshoo, of Calcutta, made a road from Kūtūkū to the temple of Jūgūnnat'hū in Orissa, and planted a double row of fruit trees on the sides of this

1 *Ficus religiosa*. 2 *Ficus Indica*. 3 *Ægle marmelos*. 4 *Jonesia asoca*. 5 *Mimusops elengi*.
6 *Ficus venosa*. 7 *Ficus glomerata*. 8 *Dalbergia Sissoo*. 9 *Xanthochymus pictorius*. 10 Unascertained.
11 *Ficus religiosa*. 12 *Melia azadirachta*. 13 *Michelia champaca*. 14 *Mesua ferca*. 15 *Borassus flabelliformis*.

road for the use of pilgrims going to the temple.* These pilgrims cook their food, and sleep under the shade of these trees, and eat the fruit which they yield. This person also cut a large pool near the temple to supply these pilgrims with water.

The giving of roads, pools, &c. is also considered as an act of great merit. Rich men sometimes make roads at their private expence,† and devote them to public use, performing, at the time of their being opened, certain religious ceremonies. A person of Burdwan, of the name of Rampalū is mentioned as having prepared as many as a hundred pools in different places, and given them for public use. Persons inhabiting villages where water was scarce, used to petition

* The attachment of the Hindoos to their gods is very great. This devotion leads kings and men of property to expend large sums in their service. It leads poorer persons to take tedious pilgrimages, &c. Sometimes Hindoos are seen licking up the very dust of the place where the praises of Krishnū are celebrating. I am told, that persons are known to faint with joy and devotion while hearing the songs that celebrate the actions of Krishnū. Some persons devote themselves to this god as his servants, and call all their religious actions service paid to Krishnū; others serve him under the name and character of his children; others under the name of friends; and some dress partly as women, and profess to serve Krishnū as a wife serves her husband. Instances occur in which men and women voluntarily take upon themselves to clean a temple which belongs to the family from attachment to the god whose image is set up in it. In memory of Krishnū's play in forests, persons of property sometimes spend a day in a forest, and entertain friends. Krishnū-vōshoo gave to the temple of Jōgūnat'hū at Serampore an immense car for this god, which could not cost less than four or five thousand roopees. He also added an allowance of six roopees a day for the expences of the worship of the idol. Gourū-Mūllikū, a goldsmith of Calcutta, weighed his mother, and gave the interest of her weight in gold to different temples. This temple obtained six roopees from this fund also, but Krishnū-vōshoo and Gourū-Mūllikū perceiving that the bramhūns of the temple, instead of expending these sums on the image and on strangers coming to the temple, applied the greater part to their private use, reduced the six roopees to one roopee four annas a day.

† There are, however, very few good public roads in Bengal.

this public benefactor to cut a pool for them, and he, after obtaining leave of the raja, bestowed upon them this necessary blessing.*

In some parts, in the sultry months Voishakū and Jyōisht'hū, rich Hindoos, as an act of merit, erect sheds by public roads, and supply travellers gratis with water and other refreshments.

For the comfort of travellers, lodging-houses are erected by opulent Hindoos by the side of public roads, in some of which houses travellers are supplied with refreshments. Some of these houses are large enough to accommodate as many as five hundred travellers, if all sleep close together.

SECTION XXIX.

Purifications.

THE Hindoos become unclean by various circumstances, but they have modes of purification for all these occasions. According to the shastrū, persons in a state of uncleanness are interdicted al-

* Cutting wells made a man famous in patriarchal times: a well, said to be Jacob's well, existed in Samaria at the commencement of the christian era. John iv. 6, 12.

most all religious ceremonies and all feasts.* During a person's uncleanness he must not shave nor cut his nails.

A Hindoo becomes unclean after the death of persons related to him by birth.† The way in which this person becomes clean may be seen in the article shraddhū. If a child die before he has teeth, the family bathe immediately, and become clean; if a child die before his ears are bored, the family are unclean one night. If a woman miscarry, the family become impure for ten days. After a birth, all the members of the family in a direct line become unclean. The mode of purification is the same as the last. A woman in her menses is unclean for three days. On the fifth day, after bathing, she may perform religious ceremonies.

A bramhūn becomes unclean by the touch of a shōōdrū, a dog, a Mūsūlman, a barbarian, &c. He becomes clean by bathing.

A Hindoo becomes unclean by touching a dead body, a woman in her courses, ordure, urine, the food of other casts, &c. From this uncleanness he is purified by bathing.†

* A Jew was put out of the congregation when in a state of uncleanness.

† A Jew touching a dead body was unclean seven days. Bathing made a part of Jewish purifications.

SECTION XXX.

Godship of Images tried.

SOME of the Hindoo saints are said to possess the power of ascertaining whether a deity dwell in an image or not. This power is obtained by performing a ceremony called shōra. In doing this, the person takes an image of the goddess Vipūrētū-prūtyūngira, bathes it with milk, curds, clarified butter, cow-dung and cow's urine; performs worship before it, having on red clothes, and after worship repeats the initiating mūntrū of this goddess ten thousand times. In the night he must walk round the image in a triangular manner one hundred and eight times, prostrating himself after every circumambulation. These ceremonies must be performed fifteen days and nights. On the last day the person performs them to a greater extent, and adds the burnt-sacrifice. This completes the ceremony, but the whole of this must be performed four times, unless the person be able to perform the above miracle sooner. When such a person bows to an image, it will break in pieces, if the deity dwell not in it.

A person who once lived at a village adjoining to Krishnū-nūgūrū

is mentioned as having obtained this power. He bowed to an image of Mādūnū-Mōhūnū at Vishnoo-poorū, when the image became bent in the neck, and continues so to this day. At Rāmoona, a village near Balasore, several stone images are said to have been broken when a man named Kalaparhū, who had performed the above ceremony, bowed to them.

SECTION XXXI.

Scheme for prolonging life.

SOME of the tūntrū shastrūs direct the following ceremony to be performed for prolonging life. When a person appears to be dangerously ill, the relations are to take the sick person in the night to a secret place, and with them a couple of pigeons, a lamp, a basket, some turmerick, a pan of water, &c. The house from whence the sick man was brought is left empty, though care is taken to leave a lighted lamp in it before they depart. In the place to which the sick man has been taken, a person who is acquainted with the ceremony makes an image of Yūmū with cow-dung, and worships it, offering the two pigeons alive to Yūmū, with proper mūntrūs; then placing the two pigeons on the ground, and covering them with a piece of cloth, the persons present hold the sick man while he stands

upon them, and pouring water on his head repeat certain mūntrūs; they then put a cloth upon him besmeared with turmerick, make a round mark with red paint on his forehead, put a garland of flowers round his neck, and rub some blades of kooshū grass dipped in water on his body twenty-one times. Next they take off the garland, rub off the paint from his forehead, and putting the pigeons, the garlands, the red paint, the cloth besmeared with turmerick, the image, &c. into the basket, they carry back the man with the greatest secrecy, and leave him in the house alone. Then one of the company takes the lamp, which has been put out, and another the basket containing the above articles, and entering a village, they call three times. If any person answer to the name called, they throw down the things in their hands and run away; if no one answer, they go forward to other places and call. It so happens, that the person who answers the call, falls sick and dies, and the person who was sick recovers!

SECTION XXXII.

Method of preventing the death of children.

IF two or three children born of one female die in infancy, it is concluded that there is some fault in the mother. To remove this fault, the Hindoo females have the following custom: the mother

whose children have died obtains from a mother who has been more fortunate in her children, some of the turmeric with which she has cleaned her body, some of the hair which has fallen from her head, and a shred of her garment, and, in the night, taking these things into the highway, she rubs herself with turmeric, and worships them, using a number of articles, as water, turmeric, red paint, flowers, rice, fruit, &c. After this she repeats some mūntrūs over a pan of water, pours the water on her own head, and then, leaving all the things in the middle of the road, returns home. Upon that female who first walks over these things the evil will fall of losing her children by death, and the woman whose children used to die will lose no more.

On the same account sometimes such females, after performing pōōja, repeating mūntrūs, &c. clasp a tree in their arms, by which their children are prevented from dying. The tree dies in a few days.

SECTION XXXIII.

Method of preventing family misfortunes.

IF a Hindoo die on an unlucky day, and that happen to be an

evil lunar day, and on that day if a star enter an evil mansion, the shastrūs declare that not only the whole race of such a person, but the very trees of his garden, will perish.

To prevent these direful effects, a ceremony called Pooshkūra-shantee is performed. The person when about to enter on this ceremony, taking with him two bramhūns, goes to the river side, or into a plain, in the night, and makes an altar on the ground. He brings also to this place rice, sugar, clarified butter, honey, cloth, a knife, a fish, some cow-dung, wood for the burnt-sacrifice, &c. Having lighted two lamps, these two bramhūns sit on the altar, and commence the ceremony, by performing the worship of the nine planets, of Yū-mū,* Chitrūgoeptū, and Pooshkūrū-poorooshū. One of the bramhūns paints an image of the water-lily on the ground, places upon it the shalgramū, and performs the worship of this stone with the sixteen articles which are used in all the great pōōjas † Next the burnt sacrifice. This bramhūn then makes two images, one with cow-

* Yūmū is the judge of the dead; Chitrūgoeptū is his recorder, and Pooshkūrū-poorooshū is a kind of inferior god who remains with Yūmū.

† Sixty-four articles are declared to be necessary for a pōōja according to the strict rules of the shastrū. If a person cannot provide all these, he must prepare sixteen articles, viz. a gold or silver seat; water to wash the feet; several articles which together are called ūrghyā; water for the mouth; honey, curds, clarified butter, and sugar, in one cup; again water for the mouth; water for bathing; garments; ornaments; sandal wood; flowers; incense composed of sixteen ingredients; lamps; meat-offerings, &c. If a person cannot bring these sixteen things he must bring ten; and in case of inability to bring these, five articles are required. Pōōja may, however, be performed with sandal wood and flowers only, or even with nothing but water.

clung and the other with paste made of rice. The first is the image of Yūmtū, and the second that of Pooshkūrū-poorooshū. To these images he imparts souls; next he performs the worship of the knife, slays the fish, and offers it in two parts, with some blood, to the two gods above-mentioned. The person who performs this ceremony then gives fees to the two brahmēns and dismisses them, and avoids seeing their faces any more on that night.

SECTION XXXIV.

Ceremony for removing the evils following bad omens.

IF a thunder-bolt fall on a house; if a vulture, or argil, &c. alight on it; or if jackalls or owls lodge in it; or if a jackall howl in the yard in the day time,—after these and other signs, some evil will fall upon the persons living in this house. To prevent this evil the ceremony called Ūdbhōtū-shantee is performed; which comprises the worship of Brūmha, and other gods, the burnt-sacrifice, repeating the name of a certain deity, &c.

SECTION XXXV.

Burning of Widows alive.

THE following and other passages from the Hindoo shastrüs have no doubt laid the foundation for this singularly shocking practice,

“O Fire, let these women, with bodies anointed with clarified butter, eyes (coloured) with stibium, and void of tears, enter thee, the parent of water, that they may not be separated from their husbands, may be in union with excellent husbands, be sinless, and jewels among women.”—*Rig-vādū*.

“There are 35,000,000 of hairs on the human body. The woman who ascends the pile with her husband will remain so many years in heaven.”—*Ungirüs*.

“As the snake catcher draws the serpent from its hole so she taking her husband (from hell) rejoices with him.”—*Ungirüs*.

“The woman who burns with her husband purifies the family of her mother, her father, and her husband.”—*Ungirüs*.

"If the husband be a bramhūnicide, an ingrateful person, or a murderer of his friend, the wife by burning with him purges away his sins."—*Ungira*.

"There is no virtue greater than a virtuous* woman's burning herself with her husband."—*Ibid*.

"No other effectual duty is known for virtuous women, at any time after the death of their lords, except casting themselves into the same fire."—*Ibid*.

"As long as a woman, in her successive transmigrations, shall decline burning herself, like a faithful wife, on the same fire with her deceased lord, so long shall she be not exempted from springing again to life in the body of some female animal."—*Ibid*.

"If a woman who had despised her husband, and had done what was contrary to his mind, should (even) from mercenary motives, as fear, or a suspension of the reasoning powers, die with her husband, she shall be purged from all (crimes)."—*Mūhabharātū*.

* The term *Sadhvā* here rendered virtuous, is thus explained by Harṣēti, "commiserating with her husband in trouble, rejoicing in his joys, neglecting herself when he is gone from home, and dying at his death." In the *Māyāyū-Poorāṇ* it is said, "By the favour of a chaste woman (*Sadhvā*), the universe is preserved, on which account she is to be regarded by kings and people as a goddess."

"Though he have sunk to a region of torment, be restrained in dreadful bonds, have reached the place of anguish, be seized by the imps of Yūmū; be exhausted of strength, and afflicted and tortured for his crimes; still, as a serpent-catcher unerringly drags a serpent from his hole, so does she draw her husband from hell, and ascend with him to heaven by the power of devotion."—*Vyasū*.

"If the husband be out of the country when he dies, let the virtuous wife take his slippers (or any thing else which belongs to his dress) and binding them (or it) on her breast, after purification, enter a separate fire."—*Brūmhū Pooranū*.

"A bramhūnēē cannot burn herself on a separate pile.—*Goutūmū*. But this is an eminent virtue in another woman."—*Ooshūna*.

"A woman with a young child, pregnant, doubtful whether she is pregnant or not, or menstruous, cannot ascend the pile.—*Vrihūnnarūdēyū Pooranū*. The Vishnoo Pooranū adds, "or lately brought to bed (within twenty or thirty days), cannot," &c.

"If the wife be within one day's journey of the place where the husband died, and signify her wish to burn with him, the burning of his corpse shall be delayed till her arrival."—*Vyasū*.

“ If the husband die on the third day of the wife's menstrual discharge, and she desire to burn with him, the burning of his corpse shall be delayed one day to accommodate her.”

I do not find that it is common for women to reveal their intention of being burnt with their husbands while both parties are in health. A few, however, do reveal this intention to their husbands alone, and there may be circumstances in the family which may lead to expect such a circumstance. When the husband is ordered by the doctor to be carried to the river side, there being no hopes of his recovery, sometimes the wife then declares her resolve to be burnt with him. In this case, she is treated with great respect by her neighbours, who bring her delicate things to eat, &c. When the husband is dead, she again declares her resolution to be burnt with his body. Having broken a small branch from the mango tree, she takes it with her, and proceeds to the body, where she sits down. The barber then comes and paints the sides of her feet red; then she bathes, and puts on new clothes. During these preparations, the drum beats a certain sound, by which it is known that a widow is about to burn with the corpse of her husband. On hearing this all the village assembles. The son gets together the things necessary for the ceremony. If there be no son, a relation does this, and if no relation, then the proprietor or head man of the village does it.

A hole is first dug in the ground, round which stakes are driven into the earth, and thick green stakes laid across to form a kind of bed. Upon these are laid, in abundance, dry thorns, hemp, clarified butter, pitch, &c. so that the fire may burn fiercely. The officiating brāhman goes to the widow and causes her to repeat the formulas. In these mūntrūs she prays, that as long as fourteen Indrū's reign, or as many years as there are hairs on her head, she may abide in heaven with her husband. This heaven is called Pitree-lōkū. In these mūntrūs she prays further, that the heavenly dancers may wait on her and her husband as long as fourteen Indrū's reign, and that by this act of merit all her father's, mother's and husband's ancestors may ascend to heaven. After repeating the mūntrūs she takes off her ornaments, and gives them to her friends, ties some red cotton on both wrists, puts two new combs in her hair, paints her forehead, and takes into the end of the cloth that she wears some parched rice and kourees. While this is going forward, the dead body is anointed with clarified butter, bathed, mūntrūs repeated over it, and the body is then dressed with new cloth. The son next takes a handful of boiled rice, prepared for the purpose, and, repeating a mūntrū, offers it in the name of his deceased father. Ropes and another piece of cloth are spread upon the wood, and the dead body laid upon the pile. The widow then walks round the funeral pile seven times, strewing parched rice and kourees as she goes. A number of people try to catch the corn and kourees as they fall, under the id. that

these things will cure diseases.* The widow, having gone round seven times, ascends the pile, or rather throws herself down upon it by the side of the dead body. A few trifles belonging to women, as a box containing red paint, &c. are laid by her. The ropes are then drawn over the bodies, and they are tied together, and faggots put upon them. When this is done, the son, turning his head, puts fire to the head of his father, and at the same moment several persons light the pile at different sides. After lighting the pile, the women, relations, &c. set up a cry. Then with haste more thorns are thrown upon the pile, and two bamboo levers are brought over the whole to hold down the persons and the piles.† Several men, generally bramhūns, are employed in holding down these levers, and others are busy in throwing water upon them, that the holders may be able to bear the fire. While the fire is burning, more clarified butter and pitch is thrown into it; then more thorns, &c. till the whole be consumed. It may take about two hours before the whole is burnt, but I conceive the woman must be dead in two minutes after the fire has been kindled. At the close, the persons who have been employed take up a burning stick each, and throw it on the remaining fire. The bones, &c. that may be left, are carried and thrown into the Ganges; or if it be at a distance from this river, are put into

* Mothers tie these kourres, &c. round the necks of sick children.

† A person sometimes takes one of these bamboos, after the bodies are burnt, and, making a bow and arrow out of it, repeats mantras over it. He then makes an image of some enemy with dirt, and lets fly the arrow at this image. The person whose image is thus pierced is immediately seized with a pain in his breast.

a pot, and carried to the river. It is said that some little of the flesh about the navel almost always remains unburnt. The place where the fire was kindled is plentifully washed with water, after which the son of the deceased performs pindee, viz. he makes two balls of boiled rice, and, repeating a mūntrū, offers them to, or in the name of his father and mother, and lays them on the spot where they were burnt. After this, the persons who have been employed in burning the bodies bathe, when each one, taking up water in his hands, three times repeats a mūntrū, in which are the names of the deceased. Then they each pour water three times upon the spot where the bodies have been burnt. The son puts over his loins, in coming up out of the water, a shred of new cloth, which he wears, if a bramhūn, ten days. Some go home immediately after, others stay till evening, or, if the burning has been done in the evening, till next morning. Before they enter the house, they touch a piece of iron which has been made hot for the purpose, and also fire. This is done as a charm against evil spirits. If the bodies were burnt at a distance from the river side, one of the relations stays and watches at the place three days, lest some yōgēē, sūnyasēē, or any such mendicant should come to the spot, and in repeating mūntrūs should injure the persons burnt. It is the custom of these people to repeat mūntrūs in places where bodies have been burnt.

Ram-Naṭhū, the second Śūngskritā pūndit in the College of Fort-

William, saw, several years ago, thirteen women voluntarily burn themselves with one Mooktūram, of Oola, near Shantipoor. After the pile, which was very large, was set on fire, a large quantity of pitch being previously thrown into it to make it burn the fiercer, another of this bramhūn's wives came and insisted on burning: While she was repeating the formulas her resolution failed, and she wished to escape; her son perceiving this, pushed her into the fire, which was somewhat below her on the side of the river, and the poor woman, to save herself, caught hold of another woman, a wife also of the deceased, and pulled her into the fire, where they both perished !!

About the year 1789, Ūbhūyū-chūrūnū, a bramhūn, saw four women burnt with a koolinū bramhūn named Ramūkantū at Bashūdū-roonēē, near Kalēē-ghatū. Three of these women were already surrounded by the flames when the fourth arrived. She insisted on being burnt with them: therefore, after going rapidly through the preparatory ceremonies (the bramhūns in the mean time bringing a large quantity of combustible materials), some fresh wood was laid adjoining to the fire already kindled, upon which this infatuated female threw herself. In a moment thorns, wood, oil, pitch, &c. were thrown upon her, and, amidst the shouts of the mob, her soul departed in a column of fire.

About the year 1802, Ram-Hūree, a bramhūn, of Khūrūdūhū, near

Calcutta, died at Patna, where he had been in the employment of a European. This man had three wives living at Khūrūdūhū at the time of his death. One of them was deranged; with another he had never cohabited, and by the other he had one son. The latter had agreed with her husband, that whenever he should die she would burn with him; and he promised her, that if he died at Patna the body should be sent down to Khūrūdūhū. This wife touched her husband's body at the time of this agreement as a solemn ratification* of what she said.† After some time this man died at Patna, and his acquaintance there, agreeably to his request before he died, put his body in a box, and sent it down on a boat. As soon as it arrived at Khūrūdūhū, the news was sent to his relations. The wife

* This is one of the Hindoo ways of making an oath; other oaths are made by touching one of the shastrīs, or the shalgramī, or a cow, or fire, or the toolseer or a roodrakshī bead-roll, or rice, &c. &c.; by making affirmations before a bramhūn, or in a temple; by laying the hand on the head of a son, &c. &c.

† The Hindoos have a number of stories among them respecting women who promised their husbands to burn with them, but who at last declined. A story of this kind is told of a man named Gopālū-bharī, who pretended to die, on purpose to try the faithfulness of his wife. As soon as she thought he was really dead, she declared she would not die on his funeral pile, and the then (supposed) dead man arose, and upbraided her for her insincerity. Another story is related of Shūmbhuoram, of Arachya, in Burdwan, who had three wives, but was the most attached to the youngest. This woman had promised her husband to burn with him after his death, and he had in consequence behaved with the greatest coolness towards his other wives, and had heaped all his wealth on this favourite. A person suggested doubts respecting the sincerity of this woman's declaration to die on the funeral pile. To try her, on a certain occasion, when absent from home, her husband sent a relation to say he was dead, and to urge her to go to the spot to "die with him." As soon as she heard the tidings, instead of proceeding to the spot where the body was supposed to be waiting, she locked up all the jewels, &c. her husband had given her, and began to set her husband's relations at defiance. In a few hours the (dead) husband arrived at his home, degraded this wife, and for the future became more attached to his other wives.

who had made the above agreement failed in her resolution, and sat in the house weeping. Her son, who was grown a man, arrived from Calcutta, and ordered her out of the house to go to the funeral pile. She refused, and still remained in the house weeping. The son reproached his mother, charged her with cowardice, and told her that it was through her that his father's body had been brought so far. He again ordered her out in the most brutal manner. While this was going forward, the deranged wife heard that her husband was dead, and that his body had arrived. She instantly declared that she would burn with him. The people endeavoured to terrify her, in order to divert her from her purpose; but she persisted in affirming that she would positively burn. She came to the house, and poured the most bitter reproaches on the wife who was unwilling to burn. This poor deranged wretch had a chain on her legs: a spectator proposed to take it off, and lead her to the funeral pile; but it was objected, and the third wife arriving, the latter and this deranged woman were led to the dead body. The wood and other things were prepared, and a large crowd was assembled by the river side. As soon as the deranged wife saw the dead body, which was very much disfigured, and exceedingly offensive, she declared it was not her husband, that in fact they were going to burn her with a dead cow. She poured curses on them all, and protested she would not burn with a dead cow. The other female, who had never touched her husband, except at the marriage ceremony, was bound to this putrid

carcase, and immediately devoured by the flames, amidst the shouts of the mob.

About the year 1796, the following most shocking and atrocious murder, under the name of sūhū-mūrūnū,* was perpetrated at Mūjilū-poor, about a day's journey S. from Calcutta. Vancha-ramū, a bramhūn, of the above place, dying, his wife went to be burnt with the body; all the previous ceremonies were performed; she was fastened on the pile, and the fire was kindled. The funeral pile was by the side of some brush-wood, and near a river. It was at a late hour when the pile was lighted, and was a very dark rainy night. When the fire began to scorch this poor woman, she contrived to disentangle herself from the dead body, crept from under the pile, and hid herself among the brush-wood. In a little time it was discovered that only one body was on the pile. The relations immediately took the alarm, and began to hunt for the poor wretch who had made her escape. After they had found her, the son dragged her forth, and insisted upon her throwing herself on the pile again, or that she should drown or hang herself. She pleaded for her life at the hands of her own son, and declared that she could not embrace so horrid a death—but she pleaded in vain: the son urged, that he should lose his cast, and that therefore he would die, or she should. Unable to persuade her to hang or drown herself, the son and the

* Sūhū. with: sūhūn, death.

others present then tied her hands and feet, and threw her on the funeral pile, where she quickly perished.

Goopinat'hū, a bramhūn employed in the Serampore printing-office, in the year 1799, saw TWENTY-TWO females burnt alive with the remains of Ūnūntā-ramū, a bramhūn of Bagnūparū, near Nū-dēyū. This koolinū bramhūn had more than a hundred wives. At the first kindling of the fire only three of these wives had arrived. *The fire was kept kindled three days!!* When one or more arrived, the ceremonies were gone through, *and they threw themselves on the blazing fire!* On the first day three were burnt; on the second and third days nineteen more. Among these women some were as much as forty years old, and others as young as sixteen. The three first had lived with this bramhūn; the others had seldom seen him. He married in one house four sisters; two of these were among the number burnt.

About the year 1802, the wife of a man of property of the writer cast, was burnt at Kashē-poor, in the suburbs of Calcutta. The bramhūn who saw this scene described it to me thus: When he went to the spot, he saw a vast crowd of people assembled, and amongst the rest the above female, a girl about fourteen years old, and another female, of a different cast, who had cohabited with the deceased. The girl addressed herself to the mistress of her husband, and

asked her what she did there; that she had *lived* with her husband; but that she (his wife) would now have the privilege of enjoying his company after death. Though he had never, no not for one day, since their marriage, staid with her; and though he had never loved her, yet she had always had the strongest affection for him. She added, (continuing her address to the mistress of her husband), "If, however, you will accompany him, come, let us burn together; if not, arise and depart." She then asked this woman what her husband had bequeathed to her? She replied, that he had given her twenty-five roopees, and some clothes. To this the wife of the deceased added twenty-five more, and some garments. After this conversation, the bramhūns hastened the ceremonies; her friends entreated her to eat some sweetmeats, but she declined it, and declared that she would eat nothing but that which she came to eat (fire). At this time the clouds gathered thick, and there was the appearance of heavy rain: some persons urged delay till the rain was over; but she requested them to hasten the business, for that she was ready. A bramhūn now arrived, and entreated the favour of this woman to forgive a debt due to her husband for which his brother was in jail. She forgave it, leaving a written order behind her, to which she made her mark. After the ceremonies by the side of the river, and near the pile, were ended, she composedly laid herself down on the pile, put her arm under the head of the deceased, and the other arm over his breast, and they were thus tied together. At the time of lighting

the pile, the rain fell in torrents, and the fire was so partially lighted that it only singed her clothes and her hair. The pile continued in this state half an hour on account of the rain. This female, however, remained in the same posture on the pile: at length the rain ceased, and, in a few seconds, the fire devoured her. All the people expressed their astonishment at the many favourable circumstances which happened at this death: the generosity of this female towards her rival—to the bramhūn in debt—as well as towards her unworthy husband, and the calmness and fortitude with which she embraced the flames. It was reported that this female had cohabited with others, but she denied it before she ascended the pile.

A friend once related to me two scenes to which he had been an eye-witness: one was that of a young woman who appeared to possess the most perfect serenity of mind during every part of the preparatory ceremonies: calm and placid, she acted as though unconscious of the least danger; she smiled at some, gave presents to others, and walked round the funeral pile, and laid herself down by the dead body, with as much composure as though she had been about to take rest at night. The other scene was very different: the woman, middle-aged and corpulent, appeared to go through the business with extreme reluctance and agitation: the bramhūns watched her, followed her closely, held her up, and led her round the funeral pile, and seemed to feel uneasy till they had tied her fast to the

dead body, and had brought the faggots and bamboo levers over her. My friend said, that one of this woman's arms was seen at the outside, and that he saw it move, as in convulsive motions, for some time after the pile was lighted. The Hindoos say, that it is a proof the woman was a great sinner if any part of her body is seen to move after the pile has been lighted; and, on the contrary, if she is not seen to move, they exclaim—"Ah! what a perfect creature she was! What a blessed sūhū-mūrūnū was her's." A respectable native once told me, that he had heard of a woman's crying dreadfully after she was laid on the pile, which, however, did not save her life; but that the brāmhūns fell into disgrace on this account,

I have been witness to two instances of the burning of widows; On the latter occasion two women were burnt together; one of them appeared to possess great resolution, but the other was almost dead with fear.

Instances of children of eight, ten, or twelve years of age, thus devoting themselves, are not uncommon. About the year 1804, a child of eight years was burnt with the dead body of her husband at Ālō, near Dumdum. This brāmhūn's name was Hūree-nat'hō. At the time the news arrived of the death of this child's husband she was playing with other children at a neighbour's house. Having just before this been beaten severely by her aunt, and suffered much

from the same person, she resolved to burn with the dead body, in order to avoid similar treatment in future, nor could her relations change her resolution by any arguments which they used. She said she would enter the fire, but would not go back to suffer from her aunt. As soon as she was laid on the pile she appeared to die, (no doubt from fear) even before the fire touched her. The Hindoos say, it is often the case, that the female who is really Sadhwēē is united to her husband immediately on hearing the news of his death, without the delay of the fire.

Another instance of the same kind occurred in the year 1802, at Būrishā, near Calcutta. A child, eight years old, was burnt with her husband. Before she went to the funeral pile, she put her hand upon some burning coals, and held it there for some time, to convince her friends that she could endure the fire of the funeral pile.

About the year 1794, a girl, fifteen years old, was burnt with her husband, Dāvēē-chūrūnū, a bramhūn of Mūniram-poor, near Barrack-poor. This girl, at the time she was burnt, had been delivered of her first child about three weeks. Her friends remonstrated with her, and did all but (what they ought to have done) use force. When they urged the situation of the infant she would leave, she begged they would not disturb her mind by such things: it was only a female child, and therefore the leaving it was of less conse-

quence. After she had mounted the pile, she sat up and informed the officiating bramhūn, Tūrkālūnkarū, that she then recollected that in a former birth he was her father. To prove this, she said that in the corner of her house, at a certain depth in the earth, an iron weapon would be found. She further affirmed, that in a few years the family of her husband would become extinct, which, said my informant, came literally true.

Women eighty years old and upwards sometimes burn with their husbands. About the year 1791, died at Nūḍēēya, Gōpalū-nūyalūnkarū, a very learned bramhūn. He was supposed to be one hundred years old at the time of his death; his wife about eighty. She was almost in a state of second childhood, yet her gray hairs availed nothing against this most abominable custom. A very similar instance occurred about twenty-five years ago (1809) at Shantipoor, in the case of the wife of Ramchūnd-vushoo, a kaist'hū. The age of this female could not be less than eighty or eighty-five years.

The first Sūngskritū pāndit in the College of Fort William saw a bramhūnēē at Rungpoor, who had escaped from the pile. She was carried away by a mat-maker, from whom she eloped, and afterwards lived with a Mūsūlman groom. About the year 1804, a woman who had cohabited with a man as his wife, though not married, burnt herself with his body at Kalēē-ghatū, near Calcutta.

Some years ago, a sepoy from the upper provinces died at Kidderpoor, near Calcutta. The woman who cohabited with him went to the head land-owner, and requested him to provide the materials for burning her with the dead body. He did so, and this adulteress entered the flames, and was consumed with the dead body of her paramour.

In Orissa a pit is dug, and the combustibles are thrown into it, after which the woman precipitates herself into the flaming pit. The landholders, or rajas, of that country, usually have a great number of concubines. If on the death of a raja, his wife burn herself with him, the other women are seized, and, by beating, dragging, binding, and other forcible methods, are compelled to enter the pit, where they are all destroyed together.

The widows of the yōgēes, a description of weavers, who bury their dead, are sometimes buried alive with their deceased husbands. If the person have died near the Ganges, the grave, or pit, is dug by the side of this sacred river. At the bottom of the grave they spread a new cloth, and lay the dead body on it. The widow then bathes, is dressed in new clothes; her feet are painted; and other ceremonies being performed, she descends into the pit that is to swallow her up. She sits down in the grave, and puts the head of her dead husband on her knee. A lighted lamp is placed near

her. The priest (not a bramhūn) sits by the side of the grave, and repeats certain ceremonies, and the friends of the deceased walk round the grave several times repeating "Hūree būl ! Hūree būl !" that is, literally, "Repeat the name of Hūree;" but in its common use it is equivalent to Huzza ! Hūzza ! Next the friends cast into the grave garments, sweetmeats, sandal wood, roopees, milk, curds, clarified butter, or something of this kind. The widow also directs any thing to be given to her friends or children. All things having been arranged, the son casts a new garment into the grave, with flowers, sandal wood, &c. and then earth is carefully thrown into the grave, all round the widow, without touching her body, till the earth has arisen as high as her shoulders, when, all at once, they throw earth in as fast as possible, till they have raised a mound of earth on the grave, when they tread it down with their feet, and thus bury the miserable wretch alive. They place on the grave, before they leave it, sandal wood, rice, curds, a lamp, &c. and then, walking round the grave three times, return home.

Some voishnūvūs bury their dead, and there are instances of widows of this cast being buried with their husbands.

The Hindoo shastrūs permit a woman to change her mind, even on the funeral pile, and command such a person to perform, as an atonement, a severe fast. This fast may be commuted by gifts to

~~bramhūns.~~ The Vishnoo poorānū directs such a female to become a ~~bramhūcharēē~~, which profession obliges the person to abstain from connubial intercourse, from chewing betle or other exhilarating herbs, from anointing herself with oil,* &c. Notwithstanding this provision of the shastrū, I am informed that at present a widow is never allowed to return, if she go to the dead body declaring that she will be burnt with it. At least, if a widow should change her mind, she is delivered up to persons of the lowest cast to do what they will with her. She never goes back to her relations.

Within a few years two attempts have been made to ascertain the number of widows who are burnt alive within a given time. The first attempt was intended to ascertain the number thus burnt alive within thirty miles of Calcutta within one year, viz. in 1803. Persons, selected for the purpose, were sent from place to place through that extent to enquire of the people of each town or village how many had been burnt within the year. The return made a total of **FOUR HUNDRED AND THIRTY-EIGHT!!!** Yet very few places east or west of the river Hoogly were visited. To ascertain this matter with greater exactness, ten persons were, in the year 1804, station-

* This anointing is called ūbhishākū: "When oil is applied to the crown of the head, and reaches all the limbs, it is called ūbhīgū." There seems to be a strong affinity betwixt the Jewish and Hindoo methods of anointing; in this respect: "It is like the precious ointment upon the head, that ran down upon the beard even Aaron's beard, that went down to the skirts of his garments." Psalm cxxxiii. 2.

ed in different places within the above-mentioned extent of country : each person's station was marked out, and they continued on the watch for six months, taking account of every instance of a widow's being burnt which came within their observation. Monthly reports were sent in ; and the result, though less than the former year's report, made the number between TWO AND THREE HUNDRED for the year !!!— If within so small a space several hundreds of widows were burnt alive in one year, HOW MANY THOUSANDS OF THESE WIDOWS MUST BE MURDERED IN A YEAR—IN SO EXTENSIVE A COUNTRY AS HINDOOSTHAN !!* So that, in fact, the funeral pile devours more than war itself ! How truly shocking ! Nothing like it exists in the whole work of human cruelty. What a book of martyrs† would the history of these burnings make !

The desire of Hindoo women to die with their husbands ; and the calmness of many in going through the ceremonies which precede this terrible death, are circumstances almost, if not altogether, unparalleled. It is another proof of the amazing power which this superstition has over the minds of its votaries. Among other circumstances which urge them to this dreadful deed we may rank the

* It will easily occur to a person familiar with the holy scriptures, what a great difference there is betwixt the commands of these scriptures respecting the widow and the orphan, and the Hindoo shastrs.

† The author here only means to compare the christian persecutors and their cruelties with those of the brahmīns. A Hindoo heathen woman would never enter the flames with the fortitude of the female christian martyrs, if she had the same views of the importance of entering on eternity as the latter had.

following: First, the *vidvās*, and other *shastrūs*, recommend it, and promise the widow that she shall deliver her husband from hell, and enjoy a long happiness with him in heaven; secondly, long custom has familiarized their minds to the deed; thirdly, by this act they get rid of the disgrace of widowhood, and their names are recorded among the honourable of their families; fourthly, they avoid being starved and ill-treated by their relations; and lastly, the Hindoos treat the idea of death with comparative indifference, as being only changing one body for another, as the snake changes his skin. If they considered that death introduced a person into an unalterable state of existence, and that God, the judge, required purity of heart, no doubt these ideas would make them weigh well a step pregnant with such momentous consequences.

The conduct of the *bramhūns* at the burning of widows is so unfeeling, that those who have represented them to the world as the mildest and most amiable of men, need only to attend on one of these occasions to convince them that they have greatly imposed on mankind. Where a family of *bramhūns* suppose that the burning of a mother, or their brother's or uncle's wife, or any other female of the family, is necessary to support the credit of the family, the woman knows she must go, and that her death is expected. She is aware also that if she should not burn, she will be used with great cruelty, be ill fed, continually reproached, and treated as one who

has degraded the family. The bramhiñ who has greatly assisted me in this work has very seriously assured me, that he believed no violence was ever used to compel a woman to go to the pile; nay, that after she has declared her resolution to this effect, her friends make use of various arguments to see whether she be determined, and whether she be likely to persevere or not, for if she go to the water side, and then refuse to burn, they consider it an indelible disgrace to the family; that it is not uncommon for them to demand a proof of her resolution, by telling her to hold her finger in the fire; if she be able to endure this, they conclude they are safe, and that she will not change her mind. If, however, she should flinch at the sight of the pile, &c. they remain deaf to whatever she says; they hurry her through the previous ceremonies, attend closely upon her, and go through the work of murder in the most determined manner.

SECTION XXXVI.

Voluntary Suicide, (Kamyä Müränü.)

WHEN a person is ill of a supposed incurable distemper, or is in distress, or is despised, or ill treated without a protector, it is

common for him to form the resolution of parting with life in the sacred stream of the Ganges.* Some do this under the superstitious idea that it is highly meritorious to end life in this holy river. Others do it after a vow, at the time of making which they prayed for some great favour in the next birth, as riches, or freedom from pain, sorrow, &c.

Some persons performing kamyū-mūrūnū, after their arrival on the banks of the river, abstain from food for several days, that life may thus depart from them in sight of the holy stream; but the greater number drown themselves in the presence of spectators. The children or other relations of these people generally attend them; and instances are mentioned, in which a father, when on the point of drowning himself, has tried to swim to land, but has been forcibly pushed into the stream by his son. At Saugur island it is accounted a propitious sign if the person is soon seized by a shark, or an alligator; but his future happiness is supposed to be very doubtful if he should stay long in the water before he is drowned.

There are different places of the Ganges where it is considered as most lucky for persons thus to murder themselves, and in some

* In England, where the idea prevails that self-murder shuts out the hope of mercy in the next world, suicides are very common. What then must they be in a country containing so much distress as this, and where the inhabitants are persuaded, that self-murder in the Ganges is the very road to future happiness! Hence, it is well known, that multitudes of Hindoos secretly drown themselves in the Ganges, though discovery is difficult. Vast numbers leave their homes in disgust, and are never heard of more.

cases lucky days and festivals are chosen; but a person's drowning himself in any part of the river is supposed to be an act, not only innocent, but followed with the certain possession of heaven: Fallacious hopes like these must exceedingly multiply instances of self-murder, and I am credibly informed that though these victims are not so numerous as they used to be, yet that multitudes annually thus perish. The British Government has been constrained, for some years past, to send a guard of sepoy's to Saugur island, to prevent persons murdering themselves and children at this junction of the Ganges with the sea, at the annual festivals at this place.*

Some years ago, as Shirōmūnee, a bramhūn, was returning from bathing with another bramhūn of the name of Kashēē-nat'hū, at Shantipoor, they saw a poor old man sitting on the bank of the river, and asked him what he was doing there? He replied, that he had no friends nor connections in the world, and that he was, in fact, about to renounce his life in the Ganges. Kashēē-nat'hū, being a wicked fellow, urged him not to delay then, if he was come to die;—but the man seemed to hesitate, and replied, that it was very cold. The bramhūn, declaring that he wished to see the sport before he returned to his house, reproached the poor trembling wretch for his cowardice, and laying hold of his hand, dragged him to the edge of the bank, where he made him sit down, rubbed him

* See next volume, page 473.

with the sacred dirt of the river, and ordered him to repeat the proper incantations. While he was thus, with his eyes closed, repeating these forms, he slipped down, and sunk in the water, which was very deep,—and rose no more!

A number of expressions in several Hindoo shastrūs countenance these practices. Some of the smritees, pooranūs, &c. lay down rules for Kamyū-mūrūnū.

Besides casting themselves into the Ganges, the Hindoo shastrūs teach, that it is an act of merit to renounce life laying hold of a sacred tree, or by casting themselves from precipices, or under the wheels of Jūgūnnat'hū's chariot, or by entering fire, or by exposing the body to excessive cold in going to the mountain Himā-lūyū.

Thus the wretched relief which the Hindoo shastrūs propose against the misfortunes of life is—self-murder.*

* I believe a number of modern works in the English language give too much countenance to this dreadful crime. What is it that unites nominal christians and heathens in so many points of doctrine and practice?—On this point, the former can certainly receive no countenance from the christian system, which in every part teaches its disciples to say, "All the days of my appointed time will I wait, till my change come."

SECTION XXXVII

Persons casting themselves from precipices, &c.

ANOTHER way in which the Hindoo shastrüs allow a person to renounce life, is by his throwing himself from a mountain or some other eminence. Bengal is a perfect plain; and I have not learnt how far this permission of the shastrü is acted upon in the mountainous parts of Hindoost'han.

SECTION XXXVIII.

Perishing in cold regions.

THE Hindocs have a way to heaven without dying. The road to this place lies to the N. W. If the person, who sets out for this heaven, by repeating certain müntrüs, survive the cold, he at last arrives at Himalüyü, the residence of Shivü.* When a person exposes

* Sonnini, during his travels in Greece and Turkey, made a journey into ancient Macedonia, and paid a visit to mount Olympus, the abode of the gods. It was the middle of July when this excursion was taken, and although the heat was extreme towards the base of the mountain, as well as in the plain, vast masses of snow rendered the summit inaccessible. "It is not astonishing," says Sonnini, "that the Greeks have placed the abode of the gods on an eminence which mortals cannot reach." The monks of the convent "who have succeeded them in this great elevation of the globe," confirmed what has been sometimes disputed, the perpetual permanence of ice and snow on the top of the mountain. With the exception of chamois and a few bears, there are hardly any quadrupeds to be seen beyond the half of the height of Olympus. Birds also scarcely pass this limit.

himself to be frozen to death, in this journey to Himalüyü, he is said to "go the Great Journey." This is another way in which the Hindoos may meritoriously kill themselves. Yoodhist'hirü is said to have thus gone direct to heaven; but his companions Bhēēmü, Ūr-joonü, Nükoolü, Sühü-dävü, and Droupüdēē perished by the cold on the mountain.*

SECTION XXXIX.

Dying under the wheels of Jügünnat'hü's car.

ANOTHER kind of kamyü-mürünü exists among the Hindoos, in which multitudes perish every year. This is the practice of falling under the wheels of Jügünnat'hü's chariot, at the time of the great pōdja in the month Asharü.† Amongst the immense multitudes assembled at the drawing of this chariot, there are numbers of persons afflicted with dreadful diseases, and others involved in worldly troubles, or worn out with age and neglect. It often happens that persons of these descriptions, after offering up a prayer to the god, that they may be rich in the next birth, or that they may attain hap-

* See table of contents of the Mūhabharatü in this volume.
volume.

† See the article Jügünnat'hü in the next

persons, cast themselves under the wheels of the chariot, and are instantly crushed to death. There are great numbers of these chariots in Bengal, and every year, in some one of these places, persons thus destroy themselves. At Jūgūnnat'ū-kshātrū, in Orissa, a number of persons perish in this manner every year: in some years not less than a hundred. Many, against their wills, are thrown down by the pressure of the crowd, and perish.

The bodies of persons who voluntarily renounce life in this manner, are taken up by relations or others, and burnt, or thrown into the river. The victims who devote themselves to death in these forms have an entire confidence that they shall, by this meritorious act of self-murder, attain to happiness.

SECTION XL.

Casting children into the Ganges.

THE people of some parts of India, particularly the inhabitants of Orissa, and the Eastern parts of Bengal, often make offerings of their children to the goddess Gūṅga. The reason of it is said to be

as follows: When a woman has been long married, and has no children, it is common for the man, or his wife, or both of them, to make a vow to the goddess Gūnga, that if she will bestow the blessing of children upon them, they will devote the first-born to her. If after this vow they have children, the eldest is brought up to a proper age, three, four, or more years, according to circumstances, when, on a particular day appointed for bathing in any holy part of the river, they take the child with them, and offer it to this goddess; at the time of bathing, the child is encouraged to go farther and farther into the water till it is carried away by the stream, or is pushed off by its inhuman parents. Sometimes a stranger catches the child, and brings it up, but it is abandoned by its parents at the moment it floats in the water, and if no one be found more humane than they, it infallibly perishes.

The principal places in Bengal where this species of murder is practiced, are, at Gūnga-Sagūrū, where the river Hoogly disembogues itself into the sea; at Voidyūvatēē, a town about two miles to the north of Serampoor; at Trivānēē, at Nūdēōya, at Chagdūhū, and at Prūyagū, viz. at the confluence of the Yūmoonā and the Ganges.

This custom is not commanded by any shastrū, and is principally practiced by persons who come from the Eastern parts of Bengal, and from the vicinity of Midnapoor.

SECTION XLII.

Exposing of Children to be starved to death.

THIS is a barbarous custom, not commanded by any of the shastrs, and wholly confined to the lower classes of the people. If an infant refuse the mother's breast, and appear very uneasy, through sickness or any other cause, it is supposed that it is under the influence of some infernal, or malignant spirit. In this case the poor child is put into a basket, and hung up in a tree for three days, in which time it generally dies, being destroyed by ants, or birds of prey, or perishing by hunger and neglect. If it should not be dead at the expiration of three days, the mother takes it home again, and nurses it, but this seldom happens.

The late Mr. Thomas, a missionary, once saved one of these poor infants in one of the northern districts of Bengal, which had fallen out of the basket, and when a jackall was running away with it. It was afterwards claimed by and restored to the mother. As he and Mr. Carey were afterwards passing under the same tree, they found a basket hanging up, containing the skeleton of another infant which had perished in the same manner. This was at Bhôlahaut, near Malda. The custom is unknown in many places, but, it is to be feared, it is too common in many others.

SECTION XLII.

Falling on spikes, walking on fire, boring the sides and tongue, swinging, &c.

IN the month Choitrū, a number of shōōdiūs, in almost every town and village in Bengal,* assuming the name of sūnyasēes for the time, perform certain ceremonies of self-torture, all of which fall under the general name of sūnyasū. *

Some of the head-sūnyasēes purify themselves for a month previous to these ceremonies, by going to some celebrated temple or image of Shivū, and there, eating only once a day, abstaining from certain gratifications, repeating the name of Shivū, dancing before his image. Other sūnyasēes attend to these preparatory ceremonies fifteen or ten days. During these days, parties of men and boys go about the streets, dancing, having their bodies covered with chalk, ashes, &c. their hair daubed with mud, and wearing a long piece of false hair mixed with mud and wrapped round the head like a turban. A large drum accompanies each party, making a horrid din. Bunches of crows' or cranes' feathers are tied to this drum.

* I am informed, that these practices exist in other parts of Hindoost'hanū.

On the first day, these sūnyasēes cast themselves from a bamboo stage, having three resting places, the highest about twenty feet from the ground. From this height these people cast themselves on iron spikes stuck in bags of straw. These spikes are laid nearly flat, so that when the person falls they almost constantly fall down instead of entering his body. There are instances of persons being killed, and others wounded, but they are very rare. A few years ago, a person at Kidderpoor, near Calcutta, cast himself on a knife used in cleaning fish, which entered his side, and was the cause of his death. He cast himself down from the stage twice on this day, the second time, (which was fatal) to gratify a prostitute with whom he cohabited.—In some villages, several of these stages are erected, and as many as two or three hundred people cast themselves on these spikes, in one day, in the presence of great crowds of people. The worshippers of Shivū make a great boast of the power of their god in preserving his followers in circumstances of such danger.

The next day is spent in idleness, the sūnyasēes lying about Shivū's temple, and wandering about like persons half drunk, or jaded with revelling. On the following day, a large fire is kindled opposite Shivū's temple, and when the burnt wood has been formed into a great heap, a head-sūnyasēē, with a bunch of canes in his hand, flattens the heap a little, and walks over it with his bare feet. After him, the other sūnyasēes spread the fire about, walk across

it, dance upon it, and then cast the embers in the air and at each other.

The next morning early the work of piercing the tongues and sides commences: In the year 1806 I went to Kalēē-ghat, in company with two or three friends, to witness these cruelties. We set off from Calcutta between three and four in the morning, and arrived at Kalēē-ghat something before five. We overtook numerous companies proceeding to the same spot. As usual, they had with them drums and other instruments of music, also spits, canes, and different articles to run through their tongues and sides. Some with tinkling rings on their ancles were dancing and exhibiting indecent gestures as they passed along, while others rent the air, vociferating filthy songs. As we entered the village where the temple of this great goddess is situated the crowds were so great that we could with difficulty get our one-horse chairs along, and at last we were completely blocked up. We then alighted, placed the chairs in a place of safety, and went amongst the crowd. But who shall describe a scene like this?—Here, men of all ages, who intended to have their tongues pierced, or their sides bored, were buying garlands of flowers to hang round their necks, or tie round their heads—there, others were carrying their offerings to the goddess; over the heads of the crowd were seen nothing but the feathers belonging to the great drums, and the instruments of torture which each victim was carrying in his hand. These

wretched victims of superstition were distinguished from others by the quantity of oil rubbed on their bodies, and by streaks and dots of mud all over them; some of the head-men belonging to each company were covered with ashes, or dressed in a most fantastic manner, like the fool amongst mountebanks. For the sake of low fun, some were dressed as English women, and others had on a hat to excite the crowd to laugh at Gōra.* As soon as we could force our way, we proceeded to the temple of Kalēē, where the crowd, inflamed to madness, almost trampled upon one another, to get a sight of the goddess. We went up to the door-way, when a bramhūn, who was one of the owners of the idol, addressed one of my companions in broken English: "Money—money—for black mother." My friend, not much liking the looks of his black mother, declared he should give her nothing. From this spot we went into the temple-yard, where two or three blacksmiths had begun the work of piercing tongues and boring the sides. We drew near. The first man seemed reluctant to put out his tongue, but the blacksmith, putting something like flour on the tongue, and having a piece of cloth betwixt his fingers, laid hold of it, and dragged it out, and, placing his lancet under it in the middle, pierced it through, and let the fellow go. The next person whose tongue we saw cut, directed the blacksmith to cut it on a contrary side, as it had been cut twice before, in former years. He seemed to go through the business of having his tongue slit with

* The name for white man.

perfect sang froid. The company of natives appeared entirely unmoved, and the blacksmith, pocketing the pence and two-pences given by each for whom he did this favour, laughed at the sport. I could not help asking, whether they were not punishing these men for lying. After seeing the operation performed on one or two more, we went to another group, where they were boring the sides. The first we saw undergoing this operation was a boy who might be twelve or thirteen years old, and who had been brought by his elder brother to submit to this cruelty. A thread was drawn through the skin on each side with a kind of lancet having an eye to it like a needle. This boy did not flinch, but he hung by his hands over the shoulders of his brother. The thread was rubbed with clarified butter. I asked a man who had just had his sides bored, why he did this? He said he had made a vow to Kalēś at a time of dangerous illness, and now he was performing his vow. A bye-stander added, it was an act of holiness, or merit. Passing from this group, we saw a man dancing backwards and forwards with two canes run through his sides as thick as a man's little finger. In returning to Calcutta we saw many with things of different thicknesses thrust through their sides and tongues, and several with the pointed handles of iron shovels, containing fire, sticking in their sides. Into this fire every now and then they threw Indian pitch, which for the moment blazed very high. I saw one man whose singular mode of punishing his body for the good of his soul struck me much: his

breast, arms, &c. were entirely covered with pins, as thick as nails, or packing needles. This is called van-phōra.* The person had made a vow to Shivū thus to pierce his body, praying the god to remove some evil from him.

Some sūnyasēes at this festival put swords through the holes in their tongues, others spears, others thick pieces of round iron, which they call arrows. Many, as a bravado, put other things through their tongues, as living snakes, bamboos, guns, &c. Others, to excite the attention of the crowd still more, procure images of houses, gods, temples, &c. and placing them on a single bamboo, hold them up in their hands, and put the bamboo through their tongues. In 1805, at Calcutta, a few base fellows made a bamboo stage, placed a prostitute upon it, and carried her through the streets, her paramour accompanying them, having one of her ancle ornaments in the slit of his tongue. Another year a man put his finger through the tongue of another, and they went along dancing and making indecent gestures together. In their sides others put bamboos, ropes, canes, the stalk of a climbing plant, the long tube of the hooka, &c. and, rubbing these things with oil, while two persons go before and two behind to hold the ends of the things which have been passed through the sides, they dance backwards and forwards, making indecent gestures. These people pass through the streets with these marks of

* Piercing with arrows.

self-torture upon them, followed by crowds of idle people. They are paid by the towns or villages where they perform these more than brutal acts, and a levy is made on the inhabitants to defray the expence. On the evening of this day some of these sūnyasēes pierce the skin of their foreheads, and place a rod of iron in it as a socket, and on this rod fasten a lamp, which is kept burning all night. The persons bearing these lamps sit in Shivū's temple, or before it, all night, and occasionally call upon this god by different names. On the same evening, different parties of sūnyasēes hold conversations respecting Shivū in verse.

On the following day, in the afternoon, what is called Chūrūkū, or the swinging by hooks fastened in the back, is performed. The trees are erected in some open place in the town or suburbs. They are generally about fifteen, twenty, or twenty-five cubits high. In some places a kind of worship is paid at the foot of the tree to Shivū, when two pigeons are let loose, or slain. In other parts, i. e. in the neighbourhood of Calcutta, the worship of Shivū is performed at his temple, after which the crowd proceed to the swinging posts, and commence the horrid work. The man who is to swing prostrates himself before the tree, and a person, with his dusty fingers, makes a mark, where the hooks are to be put. Another person immediately gives him a smart slap on the back, and pinches up the skin hard with his thumb and fingers; while another passes the

hook through, taking hold of about an inch of the skin; the other hook is then in like manner put through the skin of the other side of the back, and the man gets up on his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or is elevated in some other way, and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo, and the rope at the other end is held by several men, who, drawing it down, raise up the end on which the man swings, and by their running round with that rope the machine is turned. In swinging, the man describes a circle of about thirty feet diameter. Some swing only a few minutes, others half an hour or more. I have heard of some who have continued swinging four hours. In the southern parts of Bengal a piece of cloth is put round the body and under the hooks, lest the flesh should tear, and the wretch fall and be dashed to pieces, but the whole weight of the body rests on the hooks. Some of these persons take the wooden hooka (pipe), and smook while swinging, as though insensible of the least pain. Others take up fruit in their hands, and throw it among the crowd, or eat it. I have heard of a person's having a monkey's collar run into his hinder parts,* and the man and the monkey were whirled round together. On one occasion, in the north of Bengal, a man took a large piece of wood in his mouth, and swung for a considerable time, without any cloth round his body to preserve him should the flesh

* At Kidderpoor.

of his back tare. On some occasions these sūnyasēes have hooks run through their thighs as well as backs. About the year 1800 five women swung in this manner, with hooks through their backs and thighs, at Kidderpoor near Calcutta. It is not very uncommon for the flesh to tear, and the person to fall. Instances are related of such persons perishing on the spot. A few years ago a man fell from the post at Kidderpoor, when he was whirling round with great rapidity; falling on a poor woman who was selling parched rice, she was killed on the spot, and the man died the next day. At a village near Būjbūj, some years since, the swing fell, and broke a man's leg. The man who was upon it, as soon as he was loosed, ran to another tree, was drawn up, and whirled round again, as though nothing had happened. I have heard of one man's swinging three times in one day on different trees; and a bramhūn assured me, that he had seen four men swing on one tree; while swinging, this tree was carried round the field by the crowd.

On the day of swinging, in some places, a sūnyasēe is laid before the temple of Shivū as dead, and is afterwards carried to the place where they burn the dead. Here they read many mūntrūs, and perform certain ceremonies, when the (supposed) dead sūnyasēe arises, and they dance around him, and proclaim the name of Shivū.

The next morning the sūnyasēes go to Shivū's temple, and per-

form his worship, when they take off the poita which they had worn during the festival. On this day, they beg, or take from their houses, a quantity of rice, and other things, which they make into a kind of frumenty, in the place where they burn the dead. These things they offer, with some burnt fish, to the bhōōtūs, viz. departed ghosts.

Each day of the festival the sūnyasēes worship the sun, pouring water, flowers, &c. on a clay image of the alligator, repeating mūn-trūs.

These shocking ceremonies are said to derive their origin from a king named Vanū, whose history is related in the Mūhabharūtū. This work says, that Vanū, in the month Choitrū, instituted these rites, and inflicted a number of the cruelties I have here detailed on his own body, viz. he mounted the swing, pierced his tongue and sides, danced on fire, threw himself on spikes, &c. At length he obtained an interview with Shivū, who surrounded his palace with a wall of fire, and promised to appear whenever he should want him.

Those who perform these ceremonies at present, expect that Shivū will bestow upon them some blessing either in this life or the next.

SECTION XLIII.

Sadhūnū.

*Strange Ceremonies to obtain the power of working miracles—
Terrific Ceremonies performed while sitting on a dead body.*

CERTAIN ceremonies are performed by the Hindoos, which are called by the general name of *sadhūnū*,* and these come under the description of *Gnanū Sadhūnū*, and *Yōgū Sadhūnū*. In *gnanū sadhūnū* the person proposes to obtain God by fixing the mind on him, without any works whatever. In *yōgū sadhūnū* the person expects to obtain God by performing *yōgū*. (See page 527). By one sort of *yōgū* the Hindoos perform *sadhūnūs* to different gods, to obtain seats in the heavens of these gods. In the *yōgū sadhūnūs* are *jūpū*, *hōmū*, *pñōja*, bloody sacrifices, &c.

There are other *sadhūnūs*, as, *Sōōryū-sadhūnū*, and *Chūndrū-sadhūnū*. In the former, the person repeats the name of his guardian deity, fixing his eyes on the sun as he rises, and continuing them in that posture till he sets. In the latter *sadhūnū*, the person does the

* This word signifies the means by which a person obtains an end, or does any particular work.

same as it respects the moon. These ceremonies must be continued for twelve months. At the close, the person's guardian deity appears to him, and bestows whatever he desires. It is not known that any persons perform these ceremonies at present.

The above *sadhūnūs* are considered as excellent by those Hindoos who profess to be wise in their religion; but there are other *sadhūnūs*, performed by the *sūnyasēes*, *voiragēes*, and the lower orders of secular Hindoos, which are not in great credit, though the rules for them are laid down in some of the *tūntrūs*. The benefits which these persons seek are confined to this world, and, among other things, the power of working miracles. These ceremonies are distinguished by the name of *siddhee*.*

Gōtika-siddhee.—In this ceremony the person repeats the name of his guardian deity in the temple of *Shivū*, or in some terrific place, as, where they burn the dead, &c. This *jūpū* is performed every night till the person has received from the hands of a *yōginēē†* a thing, which, whenever he puts it in his mouth, will enable him to go, as quick as the flight of a bird, wherever he chooses.

Padooka-siddhee.—This is the worship of a *yōginēē*, upon a per-

* *Siddhee* in logic means a proposition proved. In worship, if applied to a god, it signifies the accomplisher; if to a ceremony, the fruit-giving.

† The companions of *Doorga* are called by this name.

son's clog, for a certain number of days, in order to obtain the power of flying,* or going with rapidity wherever a person wishes.

Nayika-siddhee.—Some persons perform jüpü and pōñja to the Nayikas,† in the night, in secret, in order to obtain money, and the power of working miracles. It is said that the nayikas let fall money, jewels, ornaments, &c. near these persons; but that whatever is thus bestowed must be expended on the day it is given, or the person obtains no more favours.

Pishachü-siddhee.—In this ceremony the person repeats a müntrü to the pishachüs‡ 300,000 times; repeating an equal number each day. At the close, he sees, in the place where he sits, something like lightning. The performer will obtain the power of revealing secrets.

Shüvü-sadhünü.§—The person who intends to perform this wor-

* *Worship to prevent the itch!* It is amazing to what extremes superstition carries the ignorant, and for what strange purposes they perform worship. Here a person makes a solemn act of worship that he may be able to fly! At other times the Hindoos worship the god Ghüntakürüü, that he may preserve their families from the itch. This is called ghätoo pōñja, and is performed annually by the women before a representation of this god made of painted kources stuck in cow-dung, and covered with a shred of cloth. After presenting offerings, bowing, &c. some one with a stick breaks the image, &c. to pieces. The women of every house in Bengal perform this worship, but still the itch is very common amongst them.

† Companions of Doorga.

‡ Invisible beings who preserve the holy places from the approach of improper persons. Sixty thousand of them are said to keep watch by the sides of the Ganges.

§ Shüvü, a dead body; sadhünü, worship.

U u u

ship, in the first place, during an eclipse, goes to the Ganges, and repeats the name of the god whom he intends to worship in the future stages of this pōōja. After this, on a night chosen by the person himself, he arises from his bed, and repeats the same incantation during the whole of that and three or four succeeding nights. Then, on the next night, he repeats this mūntrū in the temple of Shivū, and continues to do so for two or three nights together. He performs the same ceremony also at the outside of the village, and afterwards, for three or four nights, where dead bodies are burnt.

The next part of the ceremony may be performed in different places, as, in an empty house, by the river side, under a vilwū tree, where they burn the dead, on a mountain, in a forest, or at a holy place, on the eighth or fourteenth of the moon, on a Tuesday or a Saturday night. The person who wishes to attend to this ceremony must secretly go to the spot when quite dark, and take with him the things necessary. First he cleans the place where he intends to sit, and then performs the worship of several gods, according to the usual forms of pōōja. Next he purifies the spot where he intends to place the dead body by repeating many mūntrūs; then he performs the worship of evil spirits, that they may not interrupt him, nor prevent his obtaining the benefits which he seeks. To these beings he presents curds, peas, rice, and turmerick mixed together. Then, untying the bunch of hair behind, he beats it a few times with

his hand to open it, and then ties it in a bunch again ; then laying his hands upon his breast he reads several mūntrūs for his own preservation ; next he reads a number of mūntrūs to purify his body, his seat, the flowers and water for offerings, &c. ; then he performs many sorts of nyasū ;* then he sprinkles the place with the seeds of sesamum, repeating mūntrūs ; then he goes to the place where he has deposited the body,† and repeats over it many mūntrūs, and then brings it in his arms, or on his shoulders, to the place where he performed the pōōja, and lays it on the spot prepared for it. First, sitting by the body, he sprinkles it with water ; then casts upon it three handfuls of flowers, repeating mūntrūs ; then prostrates himself before the body ; then, touching the body, repeats another mūntrū ; then he bathes the body, repeating mūntrūs ; wipes it dry ; anoints it with perfumes ; burns incense before it ; then he places the body on some kooshū grass spread on the ground ; then he puts betle into the mouth of the dead body ; then he turns the body with the face downwards ; rubs many kinds of scented things on the back ; makes the form of a water-lily with different paints, and writes some particular mūntrū, on the back ; places a kind of blanket, or

* See page 19.

† It is not every dead body that will do. A person who has been killed by thieves with a stick ; or one who has been put to death, by being impaled alive, or in any other way, by a magistrate ; or who has been drowned or killed by lightning, will not do. The body of a chandalū, a stout young man, who has not died by any disease, or by starvation, is proper. The body must not have touched the waters of Gūnga. The body of a bramhūn or a Mūsūlman will not do. When a dead body cannot be procured, a human skull is used.

some other proper thing to sit on, upon the back. If any fear arise in his mind, he must spit upon the back, and then wipe the saliva off again, by which his fear will be removed. Next, he performs the pōōja of the ten guardian deities of the earth, offering them fish and boiled rice. In the same way he performs the pōōja of the thirty-four yōginēs. He next fastens stakes into the earth, and ties the dead body to these stakes, by the hands, loins, &c.; then he performs the pōōja of his gooroo, of Gūnāshū, and other gods; then nyasū; then, repeating mūntrūs, he pretends to bind the ten corners of the earth where the ten guardian deities preside. He now gets astride on the dead body, and performs sūngkūlpū, i. e. he addresses his guardian deity, and tells him or her, that he is performing this ~~and~~dhūnū that he may have an interview with him or her. Then he rises from the body, goes towards the head, and repeats the mūntrūs; he next goes to the feet, and underneath each foot a makes triangular mark in the earth with his finger. He again gets astride on the body, and performs nyasū many times, forming in his imagination the idea that his gooroo is in his head, and his guardian deity in his breast. Then with his bead-roll he repeats the name of his guardian deity till twelve o'clock at night. If by this period he has not obtained a sight of his guardian deity, he must repeat all the ceremonies over again. If in doing this, fear arise in his mind, he must repeat a mūntrū for the removal of his fear. At length, if the person hear a sound in the air, saying, "Make an offering of an ele-

phant to me," he must answer in Sūṅskritū, "Another day I will make this offering." If he give this answer in the common language, he will not obtain the object of his worship. If the voice say, "Take a blessing," he must then reply, "Who are you? What is your name?" If an answer be not returned, he must return to the ceremonies, to compel an answer to be given. If the voice say, "I am your guardian deity," he must then ask such a blessing as he may be anxious for, and the god will promise to bestow it. He must next untie the dead body, remove the marks he made upon the feet; wash the body, and then throw it and the offerings into a ditch or some water. He may then bathe and enter his house. On the next day he must perform pōōja to his guardian deity, and sacrifice a goat; on which day he must eat nothing but cow-dung, cow's-urine, curds, milk, and clarified butter, mixed together; but he must entertain twenty-five bramhūns with a great dinner. If he do not entertain this number of bramhūns, his god will pour his wrath upon him, and he will fall into poverty. For fifteen days he must not have connubial intercourse, on pain of death. If in these fifteen days he hear singing, or dancing, he will become deaf or blind, if he speak during these days he will become dumb. The reason why he is thus restricted is, at this time his guardian deity dwells in him. Till these days are expired, after bathing each day, he must touch a bramhūn and a cow, but not any person of a low cast. The benefits arising from this shūvū-sadhūnū are said to be, that the

person will be able to perform whatever miracles he pleases, and after death will go to heaven.

The late Ram-Krishnū, raja of Natorū, gave himself up to those practices which are followed by religious mendicants. He spent the greater part of his time in repeating the name of his guardian deity, and in other gloomy and intoxicating rites. The princess who had adopted him, and from whom he had received the initiating mūntrū as his spiritual guide, was angry at seeing this his turn of mind. A little before his death, Ram-Krishnū began to perform Shūvū-sadhūnū, and his house steward, a bramhūn, provided for him a dead body and other things necessary for this ceremony. When the raja was sitting on the dead body, he was thrown from the spot where he was sitting in the temple of Kalēē, which he had built at Natorū,* to the side of the river Narūdū, about half a mile. After a long search for the raja, he was found on this spot in a state of insensibility, and in a few days after he died. I give this story as it was related to me by two or three bramhūns. That the raja performed the Shūvū-sadhūnū is, I believe, a well-known fact.

Story respecting the Shūvū-sadhūnū.—A man was once performing this ceremony near a village where four of his acquaintance were sitting up, smoking and telling stories. At length a storm of

* The raja is said to have endowed this temple with lands, &c., to the value of a lack of rupees annually.

thunder and lightning arose. By way of jest, one of them said to the other three, "I'll give any one of you five roopees to go now and bring a branch from such a tree." Under this tree the people burnt the dead. After some hesitation, one of them accepted the challenge, and, taking a sword in his hand, set off to this terrific spot. Just as he approached the tree, a vivid flash of lightning illuminated the place before him, and he saw a man sitting on a dead body, performing the Shūvū-sadhūnū. He stood for a moment hesitating what he should do. At length he resolved to go up, and cut off the person's head. He did so, and, placing himself astride on the body, began to perform the Shūvū-sadhūnū, by repeating the name of his guardian deity. He went on with the ceremony, till his guardian deity appeared, and asked him what he wished for. He asked whether the person whose head he had cut off would obtain the object for which he had begun to perform this sadhūnū. The god replied that he would, but not in the next birth. The other then requested that the god would restore this person to life: He at first refused, but was at length entreated, and ordering the person to put the head and trunk together, restored him to life again.

Ramū-chūrūnū, a koolinū bramhūn, related to me the following circumstance: In the village called Kshēerū, in Burdwan, a few years ago, a man wanting a dead body applied to a bramhūn, who promised that he would endeavour to get one. This bramhūn spoke to a

robber, and promised him four roopees. The robber, in the course of four or five days, brought the dead body of a man he had killed, but on examination it proved to be the body of a Mūsūlman, and therefore it would not do. In another day or two, however, he killed another person, a Hindōo shōōdrū, whose body answered the purpose, and by performing the shūvū-sadhūnū upon this body the person obtained the benefits of this worship—*though two murders were committed to obtain the body !*

In performing the shūvū-sadhūnū a person called Oottūrū-sadhūkū is employed, who provides the dead body, the spirituous liquors, and whatever is necessary. He also stands at a distance while the man is sitting on the dead body, and calls out "Fear not! Fear not!"

Another ceremony, something similar to the shūvū-sadhūnū, is mentioned in the tūntru shastrūs, in which a person takes three human skulls, and, putting them under a vilwū tree, raises a seat of earth over them, upon which sitting down alone, in the night, he repeats the name or mūntrū of his guardian deity for a long time, and continues this from one to six or twelve months. If he be able to persevere till the appointed number of times for repeating this name be accomplished, he obtains his wish. At the close of the whole he performs the burnt sacrifice and pōōja, and makes a feast to bramhūns.

SECTION XLIV.

Ceremonies for destroying, removing, or subduing enemies.

THE tūntrū shastrūs have laid down the forms of an act of worship in order to obtain the destruction of enemies. This worship is addressed to the yōginēēs, or other inferior deities, and is performed before a pan of water, in a secret manner in the night. Many mūntrūs are repeated. Bloody sacrifices may be offered. It must be done on the Saturday or Tuesday, and on those nights when there is no moon. In addition to this, the person must make an image of cow-dung like a woman, and, with the above mūntrūs, worship this image every Saturday and Tuesday, in the night, till he has accomplished his wish. He expects, that in the midst of these ceremonies his enemy will be seized with some sickness,* as, the vomiting of

* The superstitious fears of the Hindoos extend to innumerable objects : they dread the wrath of the following invisible beings: the messengers of Yūmā, bhōūt's, prāt's, pishach's, dakinēēs, yōginēēs, hakinēēs, zīkshūs, raksh's, shūnkinēēs, goon's, brūmh-dōit's, alōyas, &c. They fear the sounds of the following animals, &c. at particular times and in certain situations, jackalls, owls, crows, cats, asses, vultures, dogs, lizards, &c. They also dread different sights in the air, and many kinds of dreams. The Jews were taught not to be afraid of the things which the idolaters feared: "Neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts himself, and let Him be your fear, and let Him be your dread. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards, that peep and that mutter: should not a people seek unto their God?" Isaiah viii.

blood, or some dreadful disease, and will thus die by the unseen hand of the yōginēes. If a person hear that his enemy is performing these ceremonies for his destruction, he may get another person to perform similar ceremonies, to prevent any evil arising to him.

Similar rites are performed to prevent an enemy from staying in the country, or in the situation in which he is employed.

Other rites are performed to enable the worshipper to subject his enemies to him, and make them do what he pleases.

SECTION XLV.

Wonder-working charms, or incantations. (Mūntrūs).

BESIDE the preceding ceremonies to obtain the power of working miracles, many Hindoos procure incantations for the same purpose. The following are some of their superstitions on these occasions:

1. The vanū or arrow mūntrū, viz. the mūntrū which will destroy like an arrow, so that an enemy's blood will be shed.*

* Some mūntrūs must be read every day, others preserve their power three, and some eight days; but no mūntrū will keep good longer than eight days without being read afresh.

2. Another müntrū is called oushūdhū-kūrūnū. A person wishing to overcome his enemy, takes any kind of food, and the root of some tree, and, putting them together, reads a müntrū over them. After this he contrives that his enemy shall eat this food. In consequence, the tree grows in his belly, and unless he can, by müntrūs and medicines, discharge it, his body becomes dried up, and he dies. There are müntrūs to get rid of this tree. The person who told me this, said, that while at his father's house, he saw a person who was very ill in consequence of this müntrū from an enemy. At last a wise man, by müntrūs, extracted a root from his belly which had begun to bud. He took it out by the navel. This person most solemnly assured me, that he saw the root when it was out. This cunning man rolled up a plantain leaf into the shape of a hollow reed, and applied it to the belly. While reading the müntrū his belly made a noise, and at the close the root was found in the inside of the plantain leaf!

3. In some parts of the country a müntrū is used, by which females are said to be able to destroy strangers. In this business the woman takes some eatables with her, and, sitting by the side of a road, she joins herself to any person passing along. Having gone to some distance, the woman persuades the other he must be fatigued, and gets him to sit down. She then offers him food, and prevails upon him to eat or drink. As this food partakes of the power of

the müntrū, the man soon becomes insensible, when the woman robs* or murders him.

4. Aptūsarū müntrū. This is a müntru for preserving persons from snakes, tygers, dainūs,* bhōōtūs, and all other destructive things. There are many kinds of müntrūs which go by this name.

* There are many persons in Bengal who are called Daintīs, or witches. The Hindoos have a firm belief in the existence of such persons, and a strong idea of their power. They are mostly women, and many of them old women. If it be a man, he is called Khōkūsā. There is very little in the art; a few words once learnt secures the powers supposed to reside in the dainī. Amongst other things, it is said, they are able, while sitting near another, imperceptibly to draw all the blood out of his body, after which he falls down and dies. They are also able, it is said, by a look, to make a person mad. If a dainī go out into a field at night and shake her hair, a number of dainīs immediately assemble, and dance and play gambols together as long as they choose. If any one come within the magic circle, he is sure to fall a victim to their power. When a person falls suddenly sick, or is seized with some new disorder, or behaves in such a manner, that his friends know not what has befallen him, they immediately declare that he is possessed by a dainī. Sometimes the dainī (supposed to be) in the person, is asked, why she has entered this person. She replies, that this person, when she came to ask alms, reproached her. The attendants then threaten the dainī, that they will punish her if she do not come out. She begs them not to be severe, and she will come out. They then ask her who she is? She hesitates, and begs to be excused, as her family will be disgraced. They again threaten her. She then gives a wrong name. They again threaten her more severely. At last she replies, "I am such a person, of such a village;" or "I am such a person's mother." The people then peremptorily order the dainī to come out of the person. She promises to come out. They next ask, whether the diseased person will enjoy her health again. The dainī answers in the affirmative. She is then asked on what side she will fall in going out, and insist upon her giving this sign. After a good deal of altercation, she declares that she will fall on the right side. They then ask her what she will take on going out. Will she take a shoe in her mouth? She says she will not take a shoe, for she belongs to a good family. They next ask, if she will take the stone in her mouth on which they grind spices? This she refuses. At last she consents to take a pan of water in her mouth. She does so after two or three attempts, and carries it out to the porch, where, after setting it down carefully, she falls down on the right side in a state of insensibility. The attendants sprinkle some water in the person's face, repeating incantations, and in a few minutes the possessed comes to herself, arises, and goes into the house. This is the common method with dainīs. The persons who are said to have been thus bewitched are very numerous. Several bramhīns of whom I enquired had seen persons thus possessed, and in this manner delivered from this supposed possession. In former times, the Hindoo rajas used to destroy the cast of a dainī on discovery.

• 5. Other müntrūs are used to drive away serpents, or wild beasts, if they attempt to approach a person. .

• 6. There are müntrūs to take away the effects of the bite of a snake, or the injury a person has received from any ferocious animal. These for the bite of a snake are in constant use, yet hundreds of persons die in spite of the müntrū. Persons sometimes only imagine that they have been bitten; and others are bitten by snakes, whose poison only gives temporary pain; in these cases the persons soon get better, and the müntru having been repeated over them, its sovereign efficacy is firmly established. When a müntrū has failed, nobody doubts its efficacy: the person's time was come; or the müntrū was not repeated exactly; or, some word in the müntrū was changed, &c. Sometimes the leaves of basil, and water, are used in reading the müntrū. In these matters superstition takes a thousand fanciful and ridiculous forms. The Hindoos have also müntrūs to ascertain whether a person has been bitten by a snake or not. A mark is made on the ground; one person reads the müntrū, and another puts his hand on the ground. If the person has been bitten, this person's hand, by the power of the müntrū, will move, and cover this mark. If the person has not been bitten, the hand will move aside, but not go forward to the place where the mark has been made on the ground. If a person be bitten by a snake on the wrist, they tie a bandage fast on the arm,

and, rubbing hard above the part bitten, they read a müntrü called Taga. This prevents the poison from ascending the arm. If the poison be gone all over the body, they give this person water to drink, and bathe him in water, repeating a müntrü called Jülsarü. —Another müntrü, which is used without any other accompanying means, is called Ooranü.

7. The Hindoos have müntrüs also for almost every particular disease; for the head-ach, tooth-ach, fever, dysentery, leprosy, madness, &c. also for the cure of burns, scalds, eruptions on the skin, &c. &c. In the tooth-ach they are taught to imagine that by the power of the müntrü a small grub is extracted from the tooth.

8. For destroying the cattle or goods of an enemy, or supposed enemy, müntrüs are used; and also to hinder the cows from calving, churned milk from yielding butter, &c. &c. as the witches in England are said to have done formerly.

9. Another müntrü is used to take fish bones out of the throat.

10. If any one has been robbed, he gets a person to read a müntrü to discover the thing. In doing this he takes a cup, when some one puts his hand on the cup, while another reads the müntrü; by the power of the müntrü the cup will move with the man's

hand upon it till it arrive at the house of the thief, even if it go over men's heads. Or if a thing be lost, the cup will go to the place where it lies.

11. If any person, who has power to injure another, be angry, the Hindoos read a müntrū to remove his anger. I knew an instance of a native woman who had been kept by a European, who took a person with her to one who had been entrusted with money for her use, that on seeing him this person might repeat certain müntrūs, and appease his anger.

12. If a person has a trial depending in a court of justice, he reads a müntrū while putting on his turban, that he may gain his cause.

13. There is a cast of persons amongst the Hindoos, who keep snakes for a shew. These persons, by the power of müntrūs, it is believed, can make a cobra-capella rear the crest, &c. and can handle these snakes without harm: but this is after having secretly broken their fangs.

14. Another müntrū is employed to cut the roap whereby boats are drawn along, when the boat is carried back again by the stream.

15. Other müntrūs are mentioned by which a person is able to conceal himself, when in the act of doing any thing requiring secrecy.

SECTION XLVI

*Impure Orgies, with flesh, spirituous liquors, prostitutes, &c.
(Pōornabhishākū).*

SOME of the worshippers of the female deities assume the profession of brāmhūcharēṣ, and a few of these persons perform the ceremony called pōornabhishākū. This ceremony is performed in the night, in a secret manner, at the house of the person who is qualified to perform it. The person who wishes to be initiated into these rites, having previously arranged the business with the priest, three days before the rites are to be celebrated, makes an altar of earth in the house appointed, and scatters some pease on it, which sprout out by the time the altar is used. On the day preceding the rites, he performs the vridhhee shraddhū in the name of his ancestors. During the whole of the following night, the priest and the person to be initiated repeat the name of the goddess to be worshipped, and rehearse her praise, eat flesh, drink spirits, &c. On the following day, the initiated takes to the house appointed some flesh (of any animal), spirituous liquors, rice, fish, something

fried, pease, nine water pans, several plantain trunks, red lead, leaves of hemp, betel, pieces of cloth for garments, brass drinking utensils, mats or skins to sit upon, ornaments to be presented to the image, flowers, incense, honey, &c. ; he also takes nine females of different casts, one of which must be a bramhūn's daughter, and nine men, brūnhūcharēes, and also one female for the priest and another for himself. All these things being placed near the priest, and the nine males and females being seated, as well as the priest with a female by his side, and the person to be initiated with another, the priest takes the nine pans of water, and places on them branches of different trees ; he also sets up the plantain trunks around these pans of water. The person to be initiated then presents a piece of cloth to the priest, and intreats him to perform these rites, and to anoint him (ūbhishākū). After this the priest takes an intoxicating beverage made with the leaves of hemp, offers it to the goddess, and then all, both women and men, drink of it. Next the priest rubs on the foreheads of the persons present some red lead, and places himself before some water, or an image painted on an earthen pan, or the shalgramū, and performs the worship of the goddess, the guardian deity of the person to be initiated, after which the latter repeats this worship, and also worships the nine men and the nine women who are present, presenting to each a piece of cloth and other offerings. Next the priest gives to the women spirituous liquors, in cups made of the cocoa-nut, or of human skulls. What they leave

is taken out of the cups, mixed together, and given to the men. The women then arise one by one, and, dipping the branches into the pans of water, sprinkle the person to be initiated with the water. A separate incantation is repeated after each sprinkling. The priest next takes a branch, and does the same, changing the name of the disciple, and giving him a name expressive of the state into which he is entering, as, Anündū-nat'hu, i. e. the lord of joy. If after this the disciple should become a mendicant, he is called a Vyaktavudōōtū. If he continue a secular, he is called a Gooptavudōōtū.* After this all the persons present continue repeating the names of their guardian deities, or meditate on the forms of these deities; and at intervals eat and drink the things offered to the deity worshipped, without considering the distinctions of cast, or the lawfulness or unlawfulness of the food. After twelve o'clock, acts of obscenity are perpetrated, so abominable, that the bramhūn who gave me this account could only repeat them in part. These are partly commanded by the shastrū. After these wretches have gratified their inflamed passions, the priest performs the worship of one or more females, the daughters of bramhūns, and sacrifices a goat, offering it to Bhūgūvūtēē. The initiated then gives a present of money to the priest, and to the nine females, and the nine males, who have been present at the

* The first of these two names implies, that the person makes no secret of his being in the order into which he is initiated. He therefore becomes a religious mendicant, and publicly drinks spirits and smokes intoxicating herbs. The latter, after initiation, continues in a secular state, and drinks spirituous liquors in secret.

orgies. The remainder of the night is spent in eating, drinking spirits, and repeating the names of different deities.

Shaktabhishākū.—This is another ceremony very much like the preceding, and performed by persons of a similar description. Instead of nine females, nine pans of water, &c. only one female, &c. are required.

These abominable ceremonies are to be found in most of the *tūn-trū* shastrūs. The persons who perform them expect heaven, if not absorption in *Brahmā*, as their reward. The *brahmūn* who gave me this account had procured it from a *brahmūchārē* by pretending that he wished to perform these rites.

In the year 1809, a *vyaktavūdōōtñ*, named *Trikonū-gōswamē*, died at *Kalcē-ghat* in the following manner: Three days before his death he ordered a grave to be dug near his hut, in a place surrounded by three *vilwū* trees, which he himself had planted. In the evening he placed a lamp in the grave, and made an offering of flesh, greens, rice, &c. in the grave to the jackalls. He had been used to make a similar offering every evening. The next evening he did the same. The following day he called a person of property, who lived at *Kalcē-ghat*, from whom he obtained ten roopees-worth of spirituous liquors; he then invited a number of religious mendicants, and

entertained them. They all sat drinking till twelve at noon, when Trikōnū-gōswamēē asked among the spectators at what hour it would be full moon; after being informed, he went and sat in his grave, and continued drinking liquors. Just before the time for the full moon, he turned his head towards the temple of Kalēē, and addressed the spectators, telling them, that he had come to Kalēē-ghat with the hope of seeing the goddess Kalēē; not the image in the temple, which he had never seen, but the goddess herself. He had been frequently urged, by different persons to visit the temple, but though he had not assigned to them any reason for his omission, he now asked, What he was to go and see there? A temple? He could see that where he was sitting. A piece of stone made into a face, or the silver hands, &c.? He could see stones and silver any where. He wished to see the goddess herself, but he had not, in this body, obtained the sight. However, he had still a mouth and a tongue, and he would again call upon her: he then called out aloud twice "Kalēē! Kalēē!" and almost immediately died;—probably from excessive intoxication. The spectators, though Hindoos, (who in general despise a drunkard), considered this man as a great saint, who had foreseen his own death when in health. He had not less than four hundred disciples.

The persons who have gone through the ceremony of Poornabhi-
shākū conceal this fact as much as possible, as the drinking of spirits

is deemed very disgraceful. They renounce all the ceremonies of the other Hindoos, so far as they can do it without incurring disgrace and loss of cast. All their own orgies are performed in the dead of night, and in a secret place.

Two bramhüns who sat with me when I was finishing this account assured me, that the drinking of spirits was now so common, that out of sixteen Hindoos, twelve drank spirits in secret, and about one in sixteen in public.* Several of the Hindoo rajas, who had taken the initiating müntrüs of female deities, are said to have given themselves up to the greatest excesses in drinking spirits.

* They offer, or pretend to offer, these spirits to their idols, and then, the drinking, or drinking to excess, is no crime, in the opinion of these brämähücharëës. Amongst the regular Hindoos, the eating of flesh is a crime, but eating flesh that has been offered to an image is an innocent action.

END OF THE SECOND VOLUME.

ERRATA.

Page 1, for "Chapter iv," read "chapter ii." The eight pages after 40 are numbered wrong.

- 45, Line 17, dele the words "a note in."
- 56, — 30, for "hands" read "arms."
- 57, dele the last note.
- 69, insert the word "being" as the first word in this page.
- 95, insert "he" before "should fight" in the first line of the note.
- 137, — 4, for "Drishnū," read "Krishnū."
- 192, first line of the first note, dele "two."
- 197, — 16, for "Shivū" read "Brūmha."
- 219, — 2, add "of" after names.
- 223, — 7, for "Kūlkee" read "Kūlee."
- 227, — 5, for "Kūlkoe's" read "Kūlee's."
- 255, — 5, for "cats" read "casts."
- 340, last line but one, add "or" before "read."
- 421, for "Chapter v," read "Chapter iii."
- 457, — 7, dele "and."
- 468 — 13, 14, dele "of the."
- 496, — 5, for "ever" read "even."
- 510, — 19, for "from" read "form."
- 560, — 14, for "age" read "ago."

